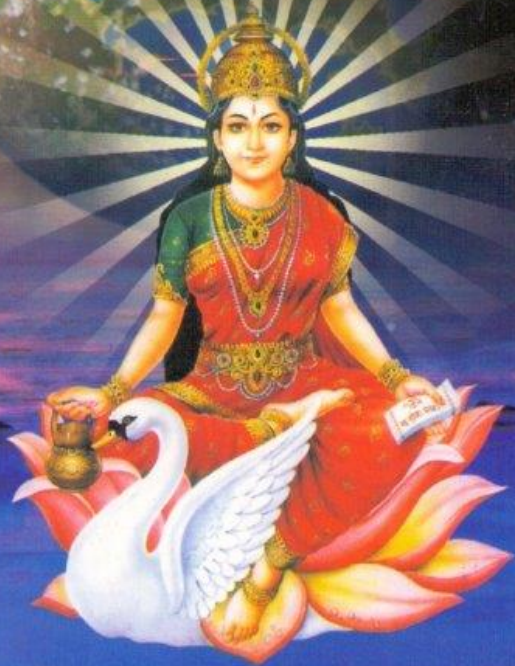


# **GAYATRI**

## **THE OMNIPOTENT**

### **PRIMORDIAL POWER**



**—SHRIRAM SHARMA ACHARYA**

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## **THE OMNIPOTENT**

## **PRIMORDIAL POWER**

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requires a deep contemplation. Not only that, it has to be imbibed in character and its basic tenets made an integral part of daily life, to facilitate eradication of blemishes in character and incorporation of modesty.

Humanity follows a variety of religious faiths, each governed by its own codes, given in specific scriptures. The basic tenet of each religion is one, to encourage a man to adopt virtues. Besides, disciplines suitable for each occasion have also been specified. In Indian religion too, the most superior position has been accorded to the '*Vedas*'. These are four in number. The four verse of *Gayatri Mantra* including the first prefix, also divide it into four parts. Each of these sub divisions holds a key to one '*Veda*'. A look into the voluminous analysis, given in the '*Vedas*', would show that none of the scriptures of the world, have discussed the fundamentals of ethics in much detail. Since the four verses of *Gayatri* are an essence of '*Vedas*', It could be called the smallest scripture of the world. It is like the enormous nuclear energy contained in a small invisible atom.





# Emergence of *Gayatri* and *Savitri*

Ancient scriptures mention about the omnipresent deluge in the beginning of the Creation. On the surface of this overwhelming inundation of water, '*Vishnu*' is reclining. A stalk grows out of His navel blossoming into a lotus flower on which '*Brahma*' appears. Perplexed by his solitary creation, he begins his queries. What is the objective of my emergence ? What is expected of me ? Where are the resources ? Answer to these queries are given in a non verbal, extra sensory communication. 'Take recourse to *Gayatri* for your research. Inspiration for necessary guidance will emerge from within only'. *Brahma* acts accordingly and begins following the spiritual disciplines of *Gayatri*. Continued endeavour ultimately fructifies into the desired result. *Brahma* is overwhelmed by the directive power of *Gayatri* in two forms, one of which comes to be known as *Gayatri* and the other as *Savitri*. *Gayatri* relates to the elements of knowledge of the supreme truth, whereas *Savitri* is the manifestation which takes care of use of this knowledge for physical objectives. The creation of inert, passive elements was undertaken by the *Savitri* component of this primordial power, whereas *Gayatri* became the medium for emergence of attributes related to sentience, such as, empathy, faith, hope, kinetic energy etc. The 'existence' of all elements of this universe and all their 'interactions' are possible because of the above

sensory and extra sensory components of the nature.

The sum and substance of the above statement is that the philosophy of *Gayatri* emphasises the necessity of propriety of collective wisdom. Man attempts to incorporate this basic principle in his life in various ways to achieve wisdom and spiritual strength. The sciences of the physical world, dealing with refinement and utilisation of physical substances are only the part of *Savitri*, the component of power. For a total evolution, therefore, both *Gayatri* and *Savitri* are necessary. It is not a coincidence that for wholeness of man, nature has provided him with pairs of hands, feet, lungs etc. For balance, a vehicle, too, needs at least two wheels. Hence, to take full advantage of the super power of *Gayatri*, it is essential to understand and adopt both of its aspects.

Knowledge of elements of supreme truth influence the value systems and emotional interactions. Broadly speaking, these are reflections of contemplation, character and behaviour. Elemental knowledge of *Gayatri* motivates one to accept those values which are helpful in upliftment of the above attributes of personality. In other words, the values which sustain such attributes of human dignity as high thinking, idealism, discipline and duty consciousness may be regarded as comprising of elemental knowledge of *Gayatri*.



# Three Faceted *Gayatri*

## A Confluence of Three Streams

*Gayatri* has been called three faceted, a trinity. Although emerging from a single source, it trifurcates into three different streams.

1. Adoption of the energy transmissions from the rising sun, the *Bharg* of *Savita*, meaning augmentation of energy and brightness in life. Utilisation of internal spiritual energy for elimination of undesirable elements within the self. This is reflected in high level of refined talent, bravery and courage. A faithful follower of disciplines of *Gayatri* aspires to develop a sufficiently high level of talent to fight against injustice and resists to compromise with it, because of cowardice and diffidence.

2. The second facet inspires imbibition of divinity that is attempting to be benevolent with adoption of modesty or cultivating a habit of giving, instead of taking ( helping, instead of seeking help). It involves a deep contemplation to build a character with the above attribute. This is called '*Devasya Dheemahi*'.

3. The third step implores '*Dhiyo Yo Naha Prachodayat*'. i.e. an endeavour to augment propriety of thoughts, not only in self but also in one's clan, society and in the entire humanity. It involves wisdom in contemplation, discrimination, intellect, farsighted prudence and the capacity to differentiate the good from the evil.

This is the spiritual trinity of *Gayatri*, imbibition of which brings innumerable benefits to a man. Scriptures mention about the confluence of three rivers, bathing wherein, a croaking crow is transformed into a cuckoo and an unbecoming stork into a charming swan. This is, in fact, a metaphorical expression, given to three prime virtues, viz. courage to uphold idealism, level of modesty, supportive of divinity and super intellect, giving priority to ideals in life.

An individual, who has properly understood the basic tenets of *Gayatri* and has taken a pledge to imbibe them, finds these three basic virtues appearing in him, which also keep on increasing day by day. Acceptance of this doctrine, does not leave any scope for selfish attitudes, arising out of narrow mindedness and miserliness which are likely to motivate a person to deprive others of their rights for selfish motives. In this way, the followers of *Gayatri* saves himself from degeneration to the rank of a criminal or an oppressor.

Within the twenty four letters of *Gayatri* is a condensed, detailed analysis of ethical, intellectual, social, physical and spiritual, philosophical and behavioural, promotional and disciplinarian aspect of life.

The letters thus hold keys to all situations of crisis and are an easy guide to peace and happiness in life. Those interested are advised to study the scriptures, giving explanatory descriptions of words

and verses of this '*Mantra*' to see, how beautifully in this small composition of words, the most important basic concepts of progress have been incorporated. For this reason, it may as well be imbibed as a divine decree or a testament. While refering to *Gayatri* in *Geeta*, God incarnate *Shri Krishna* says '*Gayatri Chhandsamaham*' (verse 35, Chapter 10) which means 'amongst the poetic compositions, I am the Supreme *Gayatri*'. This is His own declaration, while giving an analysis of *Gayatri* in *Vibhuti Yoga*.



# Activation of Centres of Power by Auditory Stimulation

The words of super '*Gayatri*' *Mantra* have a miraculous capacity of energising the body and nerve centres of brain, in such a way, that they automatically begin to motivate appropriate actions commensurate with requirements. Consequently, it becomes easy to find solutions to problems by resources and prosperity. Just as by pressing a few keys, on the keyboard of a typewriter (or a computer), it is possible to print expressions (or do computations) elsewhere, the stimulations of various segments in the physical exterior of the brain create the extra sensory symphonies in space. Besides, enunciations of various type of words stimulate specific segments of vocal chords, which in turn, create vibrations and activations in the energy Centres of subtle body (*Sookshma Shareer*). In ancient literature on *Yoga*, detailed description of the six nuclei (*Shatchakra*), five chambers (*panchkosh*), twenty four knots (*Granthi*), *Upatyikas* and the superfine (*Sookshma*) nerves are given. The significance of their location and form has also been discussed. It has been told that with the activation of these centres of energy, the aspirant acquires corresponding qualifications and divine attributes. The total number of these centres has been indicated as twenty four. Each one of them has its own potential, specification and reaction.

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Each is related to one letter of the super '*Mantra*', *Gayatri*. During the enunciation, stimulations of nerves of mouth, palate, lips and throat produce vibrations of different frequency and wave length, activating the corresponding centres of energy, like wires of a stringed musical instrument. Having been strummed like strings of a *sitar*, violin, guitar, banjo or piano, they produce sound waves which activate the powerful nuclei of energy centres, present within the subtle body. It begins to fructify in various achievements. Just as a telex machine is able to communicate with a large number of far off stations, from a single centralised location, the '*Mantra*' acts as a means of extra sensory communication. Like a radio or a television receiver, energy transmissions, spreading all around, are particularly attracted by the centres of energy, tuned into the corresponding words of the '*Mantra*'.



# Activation of Various Divine Powers Present in the Body

In a pictorial representation of the omnipresent God, location of various attributes of divinity (*Devtas*) are shown at different places. In an ancient Indian concept, God is symbolised as a cow with the attributes situated in various part of its body.

Likewise, the human body should also be known as an abode of the divinity, with various divine attributes, placed in specific parts. While performing religious rituals, these attributes are conceptually established. This is the objective of 'Nyas' (imbibition). Generally, these energy centres (*Devtas*) are in a dormant state. Prolonged and intensive practice of religious disciplines is needed to make them active. These centres are comparable to sleeping tigers or snakes which are hardly noticed, but the moment they are awakened, they express their full potentiality. One of the process of activating these centres involve practising disciplines of this 'Mantra'. It may be illustrated in this way. Normally, an individual is, say spiritually, in a state of deep sedation or he is paralysed. The 'Mantra', in particular *Gayatri Mantra*, works as a high potency injection or as an electrical shock to make the person come to sense and he begins to work on regaining strength. This



sudden change in the state may be called a reaction of *Mantra* or fructification of endeavour into a control over extra sensory force of the nature (*Siddhi*)

Besides having the power of activation of corresponding divine attributes, each letter of *Gayatri Mantra* is also indicative of one human quality which itself has the potentiality of uplifting each aspect of human character to such great heights, that he becomes totally self reliant. With this, he acquires the capability of achievements which people otherwise expect from some divine grace or by virtue of practising discipline of a *Mantra*. This is known as augmentation of *Ojas*, *Tejas* and *Varchas*. By *Ojas* is meant emergence of superlative brilliance, energy and mobility of the sun. With an acquisition of these traits, man becomes ready for the leap forward and can surmount obstacles. Next comes *Tejas* i.e. wilful incorporation of divinity in character. Amongst humanity, we have some people with animal like nature, devilish behaviour and angelic traits. The last category, relevant to *Tejas* is characterised by modesty, civility, distinction and compassion. The third attribute of character *Varchas*, is a direction for augmentation of collective wisdom. As, for any welfare scheme of the community to be successful co-operation of each member is needed, similarly, individual deliberations are not likely to make any

dent on the mass behaviour. Efforts should, therefore, be made to give as much importance to co-operative ventures and social interactions, as is given to personal upliftment. The community as a whole (which includes self) should be motivated to think collectively of social welfare. One should always keep in mind that corrupt thoughts are exclusively responsible for instigation of evil and corrupt practices, which are the basic cause for human degradation.

Rationale of a plan and its proper implementation are the two essential ingredients of success. Whereas practising of discipline of *Gayatri Mantra (Upasana)* creates extra sensory vibrations activating the miraculous energies within, thereby progressively expelling evils of thoughts and behaviour; a simultaneous conscious endeavour to discipline life and character (*Sadhana*) hastens the process of achievement. In order to fructify '*Sadhana*' into a superhuman capability of control over extra sensory elements (thereby events), it is necessary to imbibe a high level of morality in character, action and disposition to acquire an upright, uncorrupt and matured personality. Religious practices or despicable, immature and corrupt individuals do not yield any useful result. When such unilateral experiments are unsuccessful, people tend to regard the very thesis of efficacy of *Upasana* and spirituality as

without any basis. They forget, that to make an electrical equipment operative, it is necessary to make the current flow by joining the both positive and negative terminals.

For the above reason, a directive has been given to associate disciplining of life (*Sadhana*) and an endeavour for social welfare (*Aradhana*) with '*Upasana*'. Practising of religious disciplines produce useful results only for those, who, while constantly endeavouring to bring maturity in personality and talent, do not ignore contributions to the discipline of service to mankind and benevolence in life. Whereas with the three facets of *Gayatri*, there are three verses confirming to the grammar or composition, there is also a basic directive principle that for the totality of success, *Upasana*, *Sadhana* and *Aradhana* are to be practised in an equal measure.



# **Imbibition of *Gayatri***

## **as *Yagyopaveet***

While imbibing *Gayatri* at the time of initiation (*Deeksha*) of this *Mantra*, it is also necessary to be consecrated by the ritual of *Upanayan*. This is also the process of imbibition of *Dwijatva* (spiritual rebirth, after the biological birth), during which, a pledge is taken for leading a matured life becoming of human dignity. By wearing a '*Janeu*' (sacred thread) on the shoulder, across the body, the wearer makes his body and routine in life, a temple of God, an abode of *Gayatri*. A *Yagyopaveet* comprises of nine strands of thread. These are symbolical representations of nine virtues having the potentiality of upgrading nine specific human qualities. Each of the nine threads is meant as a constant reminder to the continuous endeavour that has to be made for upgrading the nine virtues, which help a man in acquiring numerous qualifications and divine attributes.

The number nine has a special significance in Indian ideology for various reasons. The solar system has nine planets. There are nine basic numerals and nine important jewels. Similarly, amongst various human qualities and virtues, nine have been considered as most significant.



# Directive Principles of *Gayatri*

The nine directive principles of *Gayatri* are given hereunder :

## 1. Diligence :

A consistent utilisation of time, effort and mental faculties in fulfilment of a useful purpose, scrupulous avoidance of lethargy and addictions. Utilisation of every moment of time. Keeping oneself ever busy.

## 2. Civility :

Always appearing modest, compassionate and benevolent. Always exhibiting humility in behaviour and giving a due respect to others. Giving the same treatment to others, which is expected for self. Always remembering to be civil, cultured and disciplined. Vigilantly, maintaining dignity of conduct and refraining from criticism of others.

## 3. Self Restraint :

Imbibition of simple living and high thinking. Refraining from wasteful expenditures on arrogant, fashionable displays; boastful behaviour; egoistic exhibition of riches and other things, related to orthodox and meaningless traditions, thereby adopting simplicity in life. In this way, expenditures on changing fashions and costly ornaments can be avoided. Extravagant persons are often found to be dishonest and indebted. They are incredible and short sighted.

#### **4. Orderliness :**

A habit of keeping things systematically and tastefully. One should not appear lay, disorganised or confused in any action. Each day, a tight schedule of work should be made in advance and strictly adhered to. These are some of the essential rules for keeping oneself active and effective. Things, not kept at their proper place are like trash. Likewise, disorganised persons are considered as uncivilised and uneducated.

#### **5. Benevolent Co-operation :**

Deriving pleasure from co-operative endeavours, imbibing reciprocity; adopting a habit of sharing resources and maintaining a cheerful atmosphere. This is also known as socialising and co-operation. These have always been the basic tenets of progress and will continue to be so in future. With selfishness and seclusion, a person remains only despicable and narrow in outlook.

The above five virtues are known as *Panch Sheel*. Since they constitute a part of everyday behaviour and are observable, they have been placed in the category of disciplines of life. Being religious is nothing but imbibition of these virtues in day to day living.

Besides above virtues, there are several attributes of human nature connected with faith and prudence, which are also to be kept permanently imbibed in the inner consciousness for moral upliftment. These attributes may

also be called as spiritual gifts of God. The virtues, which are four in number, also explain the principles of theism, spirituality and religious doctrines in different ways. In short, they represent a summary of the four *Vedas*. The four fold division of human life, in the ancient Indian ideology was, in fact, based on these four basic doctrines.

### **1. Prudence :**

Farsighted wisdom, discrimination between good and evil; an inclination towards exclusive choice of propriety, deep contemplation on consequences before initiating action. Best utilisation of every moment of life and every bit of available resources. Appropriate resourcefulness in handling contingencies, arising out of corrupt practices.

### **2. Honesty :**

Cultivating such a straight forwardness and modesty in financial and personal interactions, which would inspire instantanous confidence. Creating a believable harmony between words and intention. Making a strong conscientious effort to safeguard against treachery, fault finding and immoral behaviour.

### **3. Accountability :**

Although a human being is born independent, he is tied with numerous personal and social responsibilities which do not leave any justification for misbehaviour with anyone. The body, mind and

qualifications provided by God should never be misused.

Responsibilities toward members of the family, country, religion, society and culture should be promptly fulfilled. Care should be taken to ward off interference in it, by any kind of corrupt practice.

#### **4. Imbibition of Valour, Courage and Strength :**

Never succumbing to corrupt practices and injustice. Never compromising with injustice. Maintaining poise in crisis. Persistently endeavouring to resist pollution of own qualities, action and thoughts by undesirable elements. Keeping in readiness with all might to fight against greed, attachments, ego, company of undesirable persons and ill addictions.





# Supernatural Gifts of *Gayatri* are Nothing but Augmentation of Nine Virtues

Imbibition of religion is nothing else, but incorporation of a set of nine attributes in life, five of which are related to action and four relevant to sentience. Nine words of *Gayatri* impart inspiration for making these nine divine characteristics an integral part of life. The nine threads of *Yagyopaveet* too symbolise the same. Together, they represent an idol of *Gayatri* and for keeping in mind, prompt adherence to the doctrines, they are worn as *Yagyopaveet* across the shoulder. In other words, the objective of wearing a *Yagyopaveet* (sacred thread) on shoulder is the responsibility of nine disciplines. This is in true sense, imbibition of *Gayatri Mantra* in routine life. During the ritual of initiation in *Mantra* or *Guru Deeksha*, the disciples pledge to adopt these nine disciplines.

With the practice of disciplines of *Gayatri*, these nine virtues appear in the disciple. In other words, we may say that only those who imbibe these nine virtues may hope to achieve control over the sensory and extra sensory power of *Gayatri*. Just as no gentleman with taste would like to squat on an unkempt dirty place, no one should expect showering of divine grace and gifts of associated name and fame on those, whose thoughts, characters and behaviours are of a low level. It is

reserved exclusively for those who make a total surrender to the divine objectives.

Wisdom and action are complimentary pairs. They become meaningful only in co-existence and interdependence. Only in such a situation, where wisdom of *Gayatri* is translated in action, an onlooker can be convinced that whatsoever has been learnt, understood and accepted as efficacious from *Gayatri* is not illusory, but has the potential of transforming any course of action and existing arrangements as desired.

Earlier, we have discussed the nine disciplines of super *Mantra Gayatri*, which are essential for self control in life. These should be incorporated in each and every aspect of living. Alternatively, one should resort to sincere adherence to practice of spiritual disciplines associated with faith and conviction, which would inevitably result in augmentation of these virtues. This is followed by a state in which the supernatural, spiritual, extra sensory and other divine attributes begin to make their appearance.



# Basic Philosophy of *Gayatri* and Material Achievements

The practice of disciplines of *Gayatri* in its simplest form consist of repeated chanting (*Jap*) of the three faceted *Gayatri Mantra* comprising the three *Vyahrtis*. The prefix *Om Bhoorbhuvah Swaha* means a perception of omnipresence of divinity in all the three segments of the universe, spiritually known as *Akash*, *Patal* and *Dharatal*. In the presence of a magistrate or a police officer, no one dares to commit a crime. In the same way, a perception of the presence of the eternal, omnipresent, deliverer of justice, would never permit any injustice or corrupt practice of any order to take place. *Om* is God, who may also be conceived as pervading the entire universe and is beyond limits of space and time. His existence in self may be experienced or felt as permeating the *Sthool Sharir* (physical body), *Sookshm Sharir* and *Karan Sharir* (extra sensory bodies of human existence). Due care should, therefore, be taken to ensure that none of these bodies acquire the least amount of evil, so that the Almighty God may not feel reluctant to enter. Besides, they are to be kept so healthy, spotless and full of divine attributes, that the presence of God is reflected in all the three to make the surrounding environment, fragrant with justice and benevolence.

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The meaning of *Gayatri Mantra* is easily understood and is well known. *Savituh* means brilliant; *Varenyam*, choosing or imbibing; *bhargo*, to dispel the undesirable, improper attributes (darkness) with the help of brilliance; *Devasya* divine attributes; *Dheemahi*, to assimilate. Finally, the Almighty, who has the wealth of these specialities is entreated that He may guide the mental faculties of everyone towards virtuous deeds, bestowing righteous thinking. Needless to say that an individual gifted with such a wisdom and an ever active benevolence enjoys a heavenly satisfaction in mind and creates favourable circumstance in life. That is to say, wherever he goes, he creates a heavenly environment around himself, by virtue of his inherent qualifications. In other words, we may say that he gains an entry into 'heaven' (created by himself).

Besides entry into 'heaven', there is yet another gain by the grace of God, which is deliverance (*Moksha*) from evil and misery. *Moksha* i.e. freedom from evil; freedom from vice and bad habits; freedom from bondage of worldly desires (*Bhav Bandhan*). The last one ties the independently born human being into shackles of cravings and malice. A spiritualist hopes to attain 'Moksha' after death, but if he is able to disentangle himself from the above shackles, he achieves 'Moksha' during life time. One who follows the

spiritual disciplines of *Gayatri* in a true sense and controls his life as directed, continues to enjoy benefits of both sensory and extra sensory world as in 'heaven' (*Swarg*) and lives in *Moksha* every moment, in this very world.

There are legends in scriptures (*Puran*) about numerous worldly achievements and extra sensory gains by followers of *Gayatri*. Sage *Vashistha* had surprised the thousand army personnel of king *Vishwamitra*, by making arrangements for their meals within few moments, with the help of *Gayatri*, in the form of *Nandini*. *Rishi Gautam* was provided an inexhaustible pot of food by mother *Gayatri*, with the help of which, he could feed the famine stricken people. *Shringi Rishi*, who performed the special *Yagya* for king *Dashrath* for begetting his sons, could do so, only because of his attainments in disciplines of *Gayatri*. As a consequence, *Dashrath* could become father of four godly sons. Ancient literature in India is full of legends connected with miraculous achievement by followers of disciplines of *Gayatri*.



# The Power House of Twenty Four Letters

The nine idols of *Mahakali* being worshipped as the *Navdurgas* in various ways during the month of *Ashwin* of Indian calendar are, in fact, symbolic representations of the nine words of *Gayatri*. In the *Devi Bhagwat* (an ancient scripture), the trinity primordial power of *Gayatri* has been symbolised as *Brahmi*, *Vaishnavi* and *Shambhavi*. Herein, the twenty four great inherent capacities of womanhood are described in detail and significance of each of them is discussed. In other scriptural literatures too, *Gayatri's* twenty four letters have been symbolically mentioned. The *Puranas* also refer to twenty four incarnations of God. The twenty four eminent *rishis* mentioned in scriptures are none else than the twenty four letters of *Gayatri*. Although three deities have found widespread recognition, detailed studies show that twenty four deities of higher status have been identified. With the advice of *Brahma*, *Maharishi Dattatreya* had sought guidance of twenty four *Gurus* to fulfill his craving for wisdom. These *Gurus* were, in fact, the twenty four letters of *Gayatri*.

The solar system has nine planets. The '*Sookshma Sharir*' (astral body) is composed of nine elements, namely, six '*Chakras*' and three

*'Granthis'*. Spiritual disciplines for activating each of them have been given in various scriptures. Besides giving details of procedure, it has also been mentioned how the divine powers inherent in them are obtained. The well known eight type of control over extra sensory elements (*AstaSiddhi*) and acquisitions of nine kinds of prosperity (*Nav Nidhi*) too, are offshoots of domain of *Gayatri*. The extra sensory supernatural capabilities of a human being conceived by the para-psychologists fully confirm to the benefits of *Gayatri*. *Devi Bhagwat* is an exhaustive *Sub Purana* (*Up Purana*). It gives analytical descriptions and various forms of the primordial super power (*Mahashakti*) which, in fact, is a revelation of the mysterious power of *Gayatri*. During the ancient Golden Era of mankind, attainments of '*rishis*', were made possible with the support of *Gayatri* only. From the middle ages too, are known legends of godmen with super natural powers, who had taken the help of *Gayatri* for their accomplishments.

Those, who are immediately interested in knowing more details, may go through *Gayatri Mahavigyan*. The reader will also find in this publication references of a large number of significant works of big magnitude, which the author of this work, could accomplish inspite of his ordinary status and limited resources. Such achievements could only have been possible by a

resourceful person in five lives or with the help of five bodies (associates) in a life time.

Various religious sects of the world have their own key *Mantra*. The Indian religion, too, with its many ramifications, has only one source, *i.e. Gayatri*. The off shoots of this *Mantra* have ramified into *Vedas, Shastras, Puranas, Upnishads, Smrities, Darshans, Suktas* etc. The idiomatic expression 'all in one, one in all' is aptly exemplified in the many disciplines of *Gayatri*, related to its wisdom and science, which show the mystery of its expansion.





# ***Shikha, Sutra and Gayatri Mantra are for Everyone***

Just as the 'cross' is for Christians and the crescent moon and star for *Mohammadans*, *Shikha* and *Sutra* are representative symbols of ancient Indian religion. The scriptures say that in the beginning of creation, there was only *Omkar (Om)*. From *Om*, manifested three basic elements or attributes and three *Vyahrities* as three life forces. These ramified into various other elements and disciplines. All mysteries of creation are part of this series of events. Ultimately, in the end (on the day of reckoning) only *Om* will remain, in existence.

As soon as a *Hindu* child grows up to school going age, he is initiated in *Dwijatva* (initiation in the disciplines of *Gayatri*). *Sutra* means *Yagyopaveet*. Wearing a *Yagyopaveet* during initiation signifies a second birth and beginning of acceptance of values confirming to human dignity after the physical animal birth. (A human birth process is in no way different than any other birth in the biological kingdom). *Dwijatva* means binding routine of life with disciplines of high ideals. As a constant reminder to the nine great virtues of *Gayatri*, every child or an adult is made to wear the *Upanayan (Yagyopaveet)*, across the heart, on the left shoulder and back.

During the dark medieval period, when feudalism was prevalent, every field of social structure suffered from distortions. The cultural values connected with human sympathy and symbols of religion also could not escape this wide spread phenomena. A conviction took roots that only *Brahmans* were entitled to follow disciplines of *Gayatri*. Others were forbidden. The women, too were deprived of this privilege. Mass teaching and learning of *Gayatri* was also banned. An analysis of cause of these illogical restrictions show that there could have been only one reason, behind this incongruity. The medieval period saw an emergence of numerous beliefs and religious sects who, in order to establish and maintain their identity, formulated their specific codes of conduct, traditions and spiritual practices. *Gayatri* being the eternally acknowledged discipline, must have been an obstacle. The educated amongst masses could only be dissuaded from practice of *Gayatri*, by a propaganda against its sanctity for the masses.

The belief that *Gayatri* is not relevant to modern times, *Kaliyug* has also been a product of feudalism of middle ages. Those, who still have the above concepts may be informed about the successes of the mission (*Yug Nirman Yojna*) which has established a link of brotherliness amongst people living all over the world, exclusively through the medium of super *Mantra*, *Gayatri*. They may

also be told how each member of the mission, who has followed *Gayatri* by combining spiritual practices with disciplines of life, has been benefited by happiness and prosperity. Had it not been true, there would have arisen an atmosphere of mass disbelief in the efficacy of *Gayatri*. On the contrary, it is for everyone to see, that in recent times, *Gayatri* has spread all over the world. Each follower, on the basis of his own experience, has been convinced that acquisition of wisdom, through spirituality is the only need of the hour and is the best spiritual practice for modern times.

In this context, a discrimination between man and woman is ridiculous. *Gayatri* is symbolised as Mother. What is the justification in depriving a daughter of the lap of mother? In the Indian ideology too, God is first linked to mother then successively to father, brother, friend etc. (*Twamev Mata Cha Pita Twamev*). Symbolising God as a woman has yet another objective. Today, woman power is being neglected, even insulted. The next century is going to be the 'century of women'. Unfortunately, these days, in every field of life, man has been dominating. The fair sex has not only been regarded as weaker, but it is also being considered as irrelevant.

Woman is being kept confined within the four walls of home and deprived of basic human rights. The Creator has resolved to reverse these values

in near future. The existence of women is going to have supreme importance in the society. Therefore, there should not appear any novelty of thought or any reason for non acceptance of God, as a woman (Mother). This is only a resurrection of old traditions. The Almighty initiated his creation with nature, as a woman, in the womb of which, numerous life forms took birth and proliferated. How could then one consider it logical to keep the woman deprived of the rights of practising *Gayatri* and wearing a *Janeu* ? How has the *Gayatri* revolution succeeded in promptly countering these concepts, can be seen anywhere, by anyone ? The spiritualistic disciplines of *Gayatri* and *Yagyopaveet* have now been given their due place without any discrimination of caste or creed. The accruing benefits are for everyone to see. Very soon mankind is going to follow common goals. Therefore, one should not be surprised to find emergence of a commonly acceptable spiritual belief in *Gayatri*.



# ***Yagya and Gayatri,***

## **Complementary Disciplines**

*Gayatri* is incomplete without *Yagya*. Together they represent the total philosophy of *Gayatri*. Metaphorically, we may consider *Yagya* as father and *Gayatri* as mother of Indian culture. They are also known as *Prakriti* and *Purush* or *Mahamaya* and *Parbrahma*. This is why, during the spiritual practice of *Gayatri*, it is mandatory to light a lamp, incense sticks etc, which represent the burning flame of *Yagya*. After each *Gayatri Purushcharan* (fixed number of *japs*) proportionate number of *Ahuties* (oblations to burning fire in the *Yagya*) are required to be given. In this way, *Gayatri* and *Yagya* together constitute the supreme spiritual practice of Indian culture. In every Indian home or business establishment, there is this important and necessary age old tradition of performing a *Gayatri Yagya* at the beginning of all major events and on other occasions for celebrations. During the performance of all the rites, it is mandatory to perform *Yagya*, which is the major part of the event.

On death, mortal remains of every follower of ancient Indian religion are placed on the funeral pyre of *Yagya*. Even before the birth of a child, special religious rites (*Punswan Sanskar*) are

associated with *Yagya*. Thereafter, on each occasion, like birth, naming etc, *Yagya* forms an essential part of the rite. The most important rite in life is considered to be the *Yagyopaveet Sanskar*, the name of which itself includes the word *Yagya*. On the occasion of marriage, the couple circumambulates the burning flame of *Yagya* seven times, which is the most important ritual of the rite. While entering the *Vanaprasth* (in India, ancient traditions recommend a total detachment of life from material world and family after marriage of sons and daughters, with diversion of all energy and resource for the welfare of the society) the pledges are taken in presence of burning flames of a *Yagya*. Besides, in all public and religious festivals in India, *Yagya* constitute an important ritual. Amongst the uneducated masses, women perform *Yagya* symbolically by way of *Agyari*. The famous Indian festival of *Holi* is nothing but an annual performance of *Yagya*. The product of the new crop is first oblated to the 'spiritual father', *Yagya* before being used for personal consumption.

The scriptures refer to *Yagya* (which is an inseparable component of disciplines of *Gayatri*) symbolically as the mouth of the creator. The first *Mantra* of the first *Veda* (one of the foremost revelations of wisdom by the Creator) refers to

*Yagya* as *Purohit* (the chief priest leading and guiding the *Yagya*). It is also mentioned that the status of *Hotas* (participants), performing the *Yagya* is raised to that of invaluable jewels. The energy and brilliance of fire has no parallel on earth and should be an ideal for everyone. Fire has the unique characteristic of transferring its energy and brilliance to the object, it comes in contact with. This should be our motto in life.

The *Brahmavarchas Shodh Sansthan* (Research Institute situated at *Shantikunj, Haridwar*) has been carrying out intensive research on *Gayatri* and *Yagya* with the help of highly qualified scientists and specialists. In these investigations, an emphasis is being given to find out whether the energy transmissions generated by enunciation of *Gayatri Mantra* and *Yagya* barely produce spiritual effects or are also capable of influencing physical events and objects of the world. It has been conclusively established that the above energy emissions are beneficial event for birds, animals, trees and vegetations. Besides having the potentiality of setting right physical and psychic disorders in human being, this energy has also been found to be an easy means for eradication of pollution and purification of atmosphere. This research has opened up large possibilities of solving many more prevalent problems. In addition to the

above research, an encouragement to the revival of tradition of *Yagya* is also being given throughout the country. The objective is to find out in what way and how far this new source of energy can be helpful in augmentation of virtuous (humanitarian) thinking and eradication of undesirable concepts in the society? Intensive research in recent times has proved the usefulness of *Gayatri* in every aspect of spiritual research, experimentation for physical achievements and study of effects of spiritual practice on devotees.





# A Spiritual Project

We are living in the period of transition between two centuries. The spiritual energy generated by *Yagyas* everywhere is gradually eradicating undesirable elements and has begun to create an atmosphere for a happy and bright future, thereby resurrecting the golden era of *Satyug* for the twenty first century. We are a witness to this change. To achieve this objective, whereas on one hand, apparent physical efforts are being made, on the other hand, a unique spiritual project has also been launched.

A master plan is under implementation involving performance of one hundred thousand *Gayatri Yagyas*, by ten million devotees. This is being done with the right expectation that a unique evolutionary atmosphere, similar to that which was created by the descent of *Bhagirathi (Ganga)* from heavens on this earth, will again be created. When, in order to achieve an objective, *Gayatri Mantra* is associated with the energy of *Yagya*, the efforts become magnified like propagation of feeble sound waves to far off places, with the help of a loud speaker or in radio and tele-communication. The spiritual energy emanating from *Yagya*, when combined with the sound waves, created by enunciation of *Gayatri Mantra* has the capacity to spread over a vast area. Besides benefiting the performer, it brings many benefits to innumerable individuals.

Electrical batteries are produced in many sizes. Some are big and others are so small as to keep a small watch working for over a year. Similarly, *Gayatri Yagya* may be an elaborated process or a small one, like that of a *Deep Yagya*. Just as a spark is capable of engulfing a whole forest in fire, the mini *Deep Yagya* too, has the capacity to generate enormous spiritual energy.

The energy generated by *Gayatri Mantra*, though seeming small, creates miracles. Keeping in view, the increasing cost of resources, limited availability of time, increasing financial demands of *Pundits* for performing the *Yagya* and consequent disinclination of people to meet these requirements, the elaborate procedure of *Gayatri Yagya* has been recasted into the mini *Deep Yagya*. A high level of achievement and wide spread effect of these *Yagyas* has proved the efficacy of this novel experiment.

The mission has resolved to implement two potential master plans within ten years (1990-2000) of transitional period of the two centuries. One, to enroll and train one hundred thousand devotees with a competence to play an effective role in establishing the New World Order. Two, to identify ten million individuals having an active interest in the project, who are prepared to associate in its implementations. In future, an atmosphere commensurate with the resurrection of the new era, *Satyug* will continue to evolve in proportion to the degree of fulfillment of these two plans. The merits of these plans and possibilities

of their success are appearing from very beginning. A hope is building up that the new world order will be established. Although diligence and spiritual wisdom have nothing in common, together they can achieve wonders. This will very soon be seen in fructification of *Deep Yagyas* in near future. One should not be surprised to find gradual emergence of a new world order and its progressive pervasion all over the world, like *Matsyavtar*, (an incarnation of God, mentioned in the scriptures) as a consequence of combination of one hundred thousand spiritual experiments and zeal and industry of ten million people, involved in the project.

There are two opinions amongst the thinkers and elites of the world that the main reason for the thick clouds of multifareous crises and the disintegration hovering over mankind is dominance of corrupt concepts and beliefs in distorted values. Corrupt thinking is giving rise to evil practices which, in turn, are creating numerous problems. The only remedy for this malady is a concept revolution (*Vichar Kranti*) aimed at reforming and refining the concepts to eradicate the many type of problems and crises, confronting mankind. 'Concept revolution' is the biggest need of modern times. It can be put into operation by imbibing the basic wisdom of *Gayatri Yagya*, in the mind of common men. In addition to that, all should be persuaded to include the disciplines of *Gayatri*, the primordial power *Adyashakti*, which

is well known as the absolute power in the daily ritual of worship.

The dedicated should not feel satisfied in their own intensive practice of disciplines of *Gayatri* or by only a few. It is essential for each and every individual to make his contribution to the great cause. There is a need for maximum number of people to follow proved standardised procedure to earn spiritual energy. With this, they will be able to generate and propagate a collective life force in a great quantum for arresting evil. Pervasion and expansion of this energy is the only way to achieve the desired objective.

A variety of procedures has been prescribed for practising disciplines of *Gayatri* for specific objectives. Details of these procedures are available in related scriptures or can be had from experienced persons or specialists in the field. The choice of an appropriate guide (*Guru*) and thereafter spiritual practice under his direction, produce a maximum result. Mental repetitions of *Gayatri Mantra* is permissible anywhere, anytime. However, if an *Anusthan* (a specific procedure of *Gayatri* practice) is intended for some particular objective, it is necessary to know and strictly adhere to the prescribed procedure. Here, it is necessary to remove this apprehension that following disciplines of *Gayatri* will harm the devotee in any way. In fact, practice of *Gayatri* never inflict any harm on the aspirant. It is only an entreaty to the Creator for receiving faculty of righteous thinking. □

# Self Purification, an Essential Ingredient of *Gayatri* Discipline

Prior to a surgical operation, the surgeon disinfects the instruments. For entering a theatre hall, one needs an entry ticket. The eligibility for religious practices too demand a high standard of moralistic character of the aspirant. In ancient days, people were very well aware of this prerequisite for initiation in a school of spiritual research and teaching of spiritual science. Now a days, the situation is different and the entire emphasis has shifted to rituals. A mistaken belief has commonly taken roots that the desired objectives are attainable barely by performing some specified ritual or reciting some *Mantra* (or words from holy books). When these unprincipled processes do not yield any result and there is only a wastage of time, the gullible disciple tries to find fault elsewhere. It is like attempting to obtain a master's degree without learning the alphabets. Here, one should not forget that while standardising education of *Raj Yoga*, *Maharshi Patanjali* had specified a strict succession of practices to be adopted which advised the aspirant to imbibe the *Yam* and *Niyams* before proceeding to take recourse to '*Asan*', '*Pranayam*', '*Pratyahar*', '*Dharna*', '*Dhyan*', '*Samadhi*' etc. Those desirous of getting benefits from *Gayatri Mantra* must first develop righteousness, moralistic concepts and also imbibe them in their behaviour (only after learning

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alphabets and numerals in kindergarten, one may hope to understand geometry, algebra, grammar etc.) Unfortunately, now a days, the total emphasis is laid on rules and procedures, rituals and enunciations and it is being expected that this much is sufficient to obtain incessant favour from God with consequent acquisition of all sensory and extra sensory benefits. One must remember that there is a world of difference between wizardry, dexterity and spiritual accomplishments. With latter, there is associated an essential pre-condition of endeavour for upliftment of character and a high level of moralistic maturity.

The bookstalls of the world are full of literature on what we may call, 'religious sorcery', in which specific procedures are described for obtaining certain miraculous supernatural powers. The self professed *gurus*, who know nothing beyond such confusing claims, too misguide their disciples with misinformation. It would not be an exaggeration to refer to these so called *Gurus* as hypocrite and the disciples as gullible. For fruitful utilisation of any material object (be it for a metal, chemical or even a poisonous herb to be used for a medicinal purpose), initial cleansing is an essential pre-requisite. Otherwise, it is likely to do more harm than good. The same holds true for one seeking admission to a spiritual school.

A matured person of high character, guided by moralistic values is regarded as leading a

healthy life. The spiritualistic pursuits may be regarded as the exterior decorations of his personality. We know that cosmetics enhance the attraction of only those who are healthy. Application of cosmetics and fashionable outfits by a bony, sick individual will only make him a subject of mockery and ridicule. This is what is happening today, in this field of spirituality. The total emphasis has shifted to cosmetic treatment (rituals) in utter disregard to maintenance of health. The aspirant hopes for miraculous results simply by taking recourse to some prescribed spiritual rituals. When these efforts end in futility, he begins to complain against theism and talks about demerits of religion.

In this context, details of various type of rituals are not being discussed for one simple reason. Disciplined life is known to have produced miracles for even those who were not totally involved in religion. There have been instances where devotees achieved miraculous success by disciplining their mode of living, with only minimal support of religion (legends of the dacoit turned poet *Valmiki*, the creator of *Ramayana*, who attained a superhuman status by chanting *RAM* in a reverse order are well known). There is an instance described in the great Indian epic *Ramayana*, where the name of *Ram*, the God incarnate, was used by two, low ranking soldiers of his army, to make rocks that float on the sea.

On the other hand, there are also legends of demonic Kings *Ravana*, *Mareech*, *Bhasmasur* and others, who, in spite of their hard endeavour and spiritual practices to obtain power from *Shiva* (component of divinity governing transformations and disintegration of objects in the Universe) finally ended up in their own destruction. Once the virtues of that supreme Mother and high ideals are deeply imbibed in the heart, the devotee begins to see the Goddess (Creator) everywhere.





# **The Laws and Philosophy of *Gayatri* Discipline**

The general practice comprise '*Jap*' i.e. repeated enunciations of *Gayatri Mantra* (*Onkar* followed by *Vyahritis* of the three faceted *Gayatri*, described earlier) with concentration and a quiet mind. The *Jap* is to be necessarily associated with *Dhyan* (mental concentration). In *Gayatri* worship, God is idolised as *Savita* i.e. the rising golden Sun of morning. While concentrating on the rising Sun, during the *Jap*, it is to be conceived that golden rays of Sun are permeating the body, mind and inner self and firmly establishing *Ojas*, *Tejas* and *Verchas* (special spiritual attributes of brilliance and grandeur of physical and astral bodies for which English language has no parallel) respectively. With this, the three bodies of the devotee, namely *Sthool* (physical body), *Sookshma* and *Karan* (astral bodies) are getting strengthened with vigour, virtues, splendour and dynamism. In course of practice, this concept transgresses the realm of thoughts and begins to fructify into success in various fields of life. Correct application of prescribed procedure always results in appearance of the above attributes in the aspirant.

For *Gayatri* worship, one should sit on a clean place, use clean appliances of worship and have cleanliness of body. For spiritual practices, all round purity is necessary. Traditionally, for the

ritual, one requires a small spherical vessel, as *Kalash* (representing the universe), incense sticks for *Yagya* and a lamp, lighted with *Ghee* (a form of dehydrated butter), all to be placed on a small wooden platform. The flame in this lighted lamp represents divinity being invoked. The idea is to invoke an inspiration for imbibing brilliance in personality, courage to fight for eradication of evil and cultivate feeling of universal brotherhood. Water filled in the *Kalash* vessel is inspiratory of coolness, serenity and humility in character.

On a low, wooden platform, there is kept a photograph or an idol of *Gayatri* (visualising God in human form for convenience of concentration in *Sakar Upasana*), or a picture of *Sun*, lighted lamp or burning fire symbolising God which is formless (*Nirakar Upasana*) and pervasive in the universe. During worship, incense stick, sweets and flowers are also used. These represent one ideal or the other. *Akshat* (oblations of few grains of rice) is to remind one of the obligation to donate a fraction of one's earning to the Creator (who pervades the creation). The burning flame indicates how one should undertake sufferings (burn) to mitigate sufferings of others (create light for others). Flowers are attractive and fragrant as well. One should lead a similar life *i.e.* be likeable and benevolent towards all. The oblations are not made to meet some requirement of the deity. These are

repeated assurances to God that the devotee has a credibility and his faith is essentially associated with the ideals represented by the objects of oblations.

Where it is not possible to arrange the formal ingredients of this ritual, the entire process can be performed conceptually. Just as the elaborate process of *Yagya* has been synthesised into a small *Deep Yagya*, the entire ritual of offering oblations may be carried out mentally. *Gayatri* can also be worshipped while walking, working or lying on bed. However, it should always be associated with faith and total involvement.

There is also a tradition of higher levels of *Gayatri* invocation as *Anushthans* though it involves completion of twenty four thousand *Japs* during the *Navratris*, the auspicious period of nine days, occurring twice in a year, during the months of *Ashwin* and *Chaitra*, in the Indian Calendar. Yet too, an *Anushthan* may be performed any time according to one's convenience. The ritual involves 27 cycles (beads) of rosary per day and is finalised with a *Yagya Agnihotra*.

Alternatively, in a forty day *Anushthan*, 125000 *Japs* are required to be completed with 32 cycles of rosary each day. This type of *Anushthan* may be initiated either in the beginning or at the end of a full moon day. The biggest *Anushthan* of 2.4 million of *Japs* is normally completed within a year's time.



## Why is a Pilgrimage to *Shantikunj* Necessary ?

Under divine instructions, *Shantikunj* (situated at *Haridwar* on the road to *Rishikesh*) has been founded as the pilgrimage centre of this century. This place of land (where the famous seven ancient *Rishis* had practised intensive *Gayatri* disciplines for thousand of years) has become a repository of enormous spiritual energy, accentuated by performance of billions of *Jap*, *Anushthans* by millions of devotees. Presently, over a hundred thousand *Gayatri Japs* are being performed by devotees each day, on completion of which they take part in the *Yagya* in a *Yagyashala* (A canopied enclosure for performing *Yagya*) equipped with nine *Kunds* (receptacles for offering oblations.) Here, the great sage *Brahmarshi Vishwamitra* had also been engaged in extensive practice of *Gayatri* disciplines. The area falls in the heartland of the Himalayas, on the bank of the most sacred river of India, the *Ganga* and is the doorway to *Uttarakhand* (the sacred northern region of the Himalayas). It is known as the pilgrimage centre of the century also for the reason, that for a devotee, it serves the purpose of the legendary *Kalpavriksha* (a conceptualised tree in Heaven according to mythology, beneath which requests for all desires are fulfilled). Spiritual practice, at this sacred place results in fulfilment of all desires. Not only that, after a visit to this

place, the devotee, also returns to his home, with a renewed enthusiasm, increased emotional stability and a spiritual confidence.

The merits of *Shantikunj* as a centre of pilgrimage and its special significance for spiritual practices, at times attract devotees in a very large number. Presently, boarding and lodging for about 1500 persons, at a time, is possible. (An expansion of the *Ashram* is being carried out). When such contingencies arise, the period of *Anushthan* (normally nine days) is reduced to a minimal of five days, during which, it is required to complete 108 cycle of rosary. Besides, for those who are extremely busy, arrangements are made for performing the *Mini Anushthan* within five days' stay in the *Ashram*. However, these minimal arrangements are only for contingencies.

For those who can spare time and are not extremely busy, the traditional nine days *Anushthan* with twenty four thousand *Japs* is recommended. This much of exposure to the environment of *Shantikunj* bestows relatively greater benefits and influence on the psyche of the devotee. In this duration, he also gets the advantage of *Satsang* (interaction with other spiritualists) by hearing the lectures (teachings) of the experts, specially prepared to impart training in modalities of disciplined and moralistic living. During their stay, many amongst the pilgrims are also interested in sight-seeing of places around *Haridwar*, *Rishikesh*, *Lakshaman-Jhoola*,

*Kankhal* etc. An intermission during the *Anushthan* provides them with this opportunity. Those who are interested in performing the forty day *Anushthan* of 1,25,000 *Japs*, are advised to do so in their respective homes. It is difficult to make provision for stay and other logistics for such a long period for the large number of pilgrims, arriving at *Shantikunj*.

A target has been fixed to establish one hundred thousand *Pragya Sansthans* (centres for practising disciplines of *Gayatri*) and associate ten million people with them. In order to achieve this goal, matured and conscientious persons will be required to know adequately the correct methodology for acquiring and storing spiritual energy. The process is elaborate and requires time. For this purpose, *Shantikunj* is fully equipped with expertise and inspirational curricula. Hence, it is recommended that aspirants find time to attend a nine day session at *Shantikunj*. These courses continue throughout the year between 1st to 9th, 11th to 19th and 21st to 29th day of each month. However, for those who wish to attend the five day course, sessions of smaller duration are also being conducted between 2nd to 5th, 7th to 11th, 13th to 17th and 19th to 23rd and 25th to 29th of each month. Depending on their convenience, the aspirants are advised to send applications with full particulars and seek prior permission. It may not be possible to accomodate those who arrive without prior sanction. Entry is banned for the uneducated,

very old, frail persons and for those suffering from contagious disease.

Women, too, are welcome to attend these courses. However, the arrangements in *Shantikunj* are not convenient for accomodating children. The *aspirants* would also find it difficult to look after their small children during the busy schedule of meditation, training and consultations. Hence, only those are advised to participate who can devote their full attention to the course, without creating any disruption in the disciplined arrangements of the institution, so that they are able to derive maximum advantage during their stay.



## A Convenient Arrangement for Performing *Sanskars* (Rites)

There is an excellent arrangement at *Shantikunj* for carrying out *Yagyopaveet* and matrimonial rites. Generally, these ceremonies are performed by people with vulgar pomp and show. Much expenditure is also incurred on outdated orthodox customs. As a consequence, people are becoming indifferent to the spiritual significance of these ceremonies. Since at *Shantikunj*, these rites are performed free of charge, many, particularly, members of families having links with this institution, choose this sacred hermitage for initiation in *Gayatri Mantra*, which is associated with the rite of wearing *Yagyopaveet*.

It is well known that large expenses during marriage ceremonies, ultimately make people poor and dishonest. Marriages in which dowry and ornaments are shunned, face local resistance. Keeping in view the spiritual efficacy of the nine *Kund Yagyashala*, which is impregnated with powers of *Gayatri*, for bestowing a happy and prosperous conjugal life, many are finding this place suitable for performing marriages. Each year, a large number of people tie their nuptial knots in this *Yagyashala*, at *Shantikunj*.

For performance of *Sadhana*, particularly *Gayatri 'Upasana'*, this hermitage has been found to be doubly advantageous because of the spiritual energy, stored at this place, by virtue of *Sadhana*,



*Upasana, Aradhana*, performed here by the famous seven sages, *Sapta Rishi* and millions of devotees thereafter.

A devotee practising spiritual disciplines at this place also gains from the intensive spiritual energy generated by the *Sadhana* being performed here as *Yug Sandhi Purushcharan* (a part of the Master Plan for establishing a new world order). This *Sadhana* is also imperceptibly increasing the moralistic standard, which would be required by the 'super humans' of the golden era of next century.

There should be absolutely no doubt about the emergence of a new golden era, for the mankind in the next century. Where is the scope when the founder of the mission has been assured by none else than *Gayatri* which has emerged as the manifestation of the Creator in this century?

**Note :** In the literature on spirituality, generally no distinction is made between the *Upasana, Sadhana* and *Aradhana*. There being no equivalent in English language for these sub-disciplines, the phrase *Gayatri* discipline has been used in the text to include the above trinity.



## Part II

# The Practice and Procedure of Daily *Gayatri* Worship (*Sadhana*)

Daily worship of *Gayatri* has been prescribed by the scriptures as an essential, religious ritual for every *Dwij*. Broadly speaking, *Brahmans*, *Kshatriyas* and *Vaishyas* are regarded as *Dwij* and are entitled to worship *Gayatri*. However, the definition of *Dwij* has a wider connotation and needs an elaboration.

A *Dwij* is one who has been born again metaphysically. In biological birth process, there is no difference between human and animal kingdom. The sperm of the male (father) combines with the ovum of the female (mother) to make a living being come into existence. The second metaphysical birth of an individual takes place, when he faithfully accepts *Gayatri* as his mother and *Yagya* as his father. In other words, he becomes a *Dwij* on a total surrender to the super wisdom symbolised in mother *Gayatri* and to *Yagya*, the father representing selfless benevolence. Such individuals imbibe philanthropy as a necessary ingredient for self development. The worshippers of *Gayatri* belong to this class. Others too, who regularly do *Gayatri* worship, become *Dwij* in due course. Thus *Gayatri* and phenomena of being a *Dwij* are inseparable. The scriptures have explicitly mentioned that the right to worship *Gayatri* has

been given to only those individuals, who pledge to maintain purity of thoughts and imbibe philanthropy or benevolence.

### ***Yagyopaveet (Janeu)***

*Yagyopaveet* is nothing but a symbolical representation (idol) of *Gayatri*. The objective of wearing a *Yagyopaveet* near the heart is to keep constantly in mind, the virtues, one has pledged and adopted by following *Gayatri*.

A comparison of *Yagyopaveet* or *Janeu* with *Gayatri* is necessary here to explain the analogy. *Janeu* consists of three strands. The *Gayatri Mantra* too, has three verses. In comparison to the nine threads in *yagyopaveet*, there are nine words in *Gayatri*. *Janeu* has three knots (*Gayatri*) and one principal knot (*Brahma, Gayatri*). In *Gayatri*, there are corresponding three *Vyahritis* and one *Pranav*. Various divine pose of the Almighty are symbolised in the form of idols of Gods and Goddesses. These idols are built with hard materials like stone, metals etc. in order to install them at particular place for offering oblations and meditation. *Gayatri*, on the other hand, is regarded no less than the very life force of a man. Merely performance of religious rituals for the deity of *Gayatri* at a fixed place and time, does not serve the purpose. The deity has to be with the individual for all the twenty four hours a day, as an inseparable part of his physical existence. With this purpose in view, the deity has been symbolised in strands of threads. It is to be treated with utmost

reverence for a worshipper of *Gayatri*, for whom wearing *Yagyopaveet* is necessary.

### **Interpretation of *Gayatri* and *Guru Deeksha***

*Gayatri* implores us to make a consistent effort towards utilising our mental and physical faculties for noble and moral deeds. By donning a *Yagyopaveet*, the worshipper takes a pledge to make conscientious efforts to incorporate divine virtues in his day to day life. *Yagyopaveet* is also known as *Sutra*. Besides meaning 'thread', a *Sutra* in *Sanskrit* also denotes a composition of words which, though insignificant in size, has a wide connotation. Some examples of such *Sutras* are scripture like *Astadhyayi*, *Shatdarshan*, *Griha Sutra* etc. Inherent in each word or *Sutra* of *Gayatri*, are doctrines, capable of providing human life, a superhuman moral status.

*Gayatri* is also known as the *Guru Mantra*. In ancient times, children were sent to *Gurukul* for studies. Before learning the *Vedas*, they were initiated in the significance of *Vedmata Gayatri*. The so called guides, *Gurus* of present day are making a mockery of *Guru Deeksha*. The gullible disciple is made to listen to some unintelligible *Mantra* in name of *Deeksha*. During ancient times, *Gayatri Mantra* was exclusively prescribed for *Deeksha*. According to *Hindu* scriptures, besides the three prime aspects of divinity idolised as *Brahmas*, the creator, *Vishnu*, the preserver and *Mahesh*, the transformer, there are three living deities in this world, namely (1) mother, (2) father

and (3) the *Guru*. A person incapable of establishing the identity of his parentage is considered as illegitimate. Similarly, an individual, not having a *Guru*, cannot claim to be cultured. To address someone as not initiated by a *Guru*, is no less despicable than regarding him as barbaric. The metaphysical accomplishments of an uninitiated person cannot be relied upon. *Gayatri Deeksha* and *Guru Deeksha* are, in fact, one and the same thing.

### **Is *Gayatri* Conditioned (*Keelit*) ?**

A reference is made in some scriptures that adoption of *Gayatri* has been made subject to fulfilling certain pre conditions. These restrictions had been imposed on would-be disciple by the ancient sages *Vashistha* and *Vishwamitra*. It is mentioned that without these, prerequisites (*Utkeelan*), one cannot have access to the desired fruits. As a matter of fact, the alleged conditioning (*Shaap*) is only a metaphorical expression, given to adoption of systematic and scientific procedure for worshipping *Gayatri*, understanding its scriptural significance and undertaking the successive steps for worship under the guidance of an achieved and experienced *Guru* only. The word *Vashistha* implies one who has attained special proficiency. In ancient times, after chanting *Jap* of one and a quarter crore times (1,25,00,000) of *Gayatri*, one was conferred with the title '*Vashistha*'. The descendants of King *Raghu* (*Raghuvanshis*)

traditionally had a *Vashistha* as their family *Guru* (*Kulguru*). Thus, the six generations of *Raghu*, *Aj*, *Dileep*, *Dashrath*, *Ram*, *Lav* and *Kush* had six different proficient saints as their family *Guru* and not one, as is generally understood. De-conditioning of *Gayatri* (*Shaap Mochan*) implies that one should learn to worship *Gayatri*, under the able guidance of one such saint. *Vishwamitra* means one who is benevolent towards all, bears a high, moral character and is duty conscious. The guide (for *Gayatri* worship) should not only have virtues of a *Vashistha*. He must also be a *Vishwamitra*. Thus, a *Guru* (guide) should have imbibed the twin virtues of religious accomplishment (*Tap*) and philanthropy to join the school of *Vashistha* and *Vishwamitra*. In order to enjoy the fruits of this super *Mantra* (*Mahamantra*), it is absolutely necessary to be properly initiated by such a guide and strictly follow the procedures under his guidance. Very little is achievable by following other systems. With the identification of a worthy *Guru* (guide), fifty percent of the objective is already fulfilled. Metaphorically, this is referred to in the scriptures as de-conditioning (*Shaap Mochan* or *Utkeelan*). There is no need to say that no power or authority in this world has the capability to condition *Gayatri*, which is the supreme divine entity of the universe. The metaphorical reference to conditioning of *Gayatri* (*Shaap*) is meant to emphasise the significance of the status of *Guru* in *Gayatri* worship.

**In *Gurudeeksha*, is *Yagyopaveet* an immediate necessity?**

It is true that wearing a *Yagyopaveet* and regular chanting (*Jap*) of *Mantra*, after a proper initiation (*Gurudeeksha*) are of great help in achieving the objective. Never the less, a beginning can always be made in *Gayatri* worship, even without these supporting rituals. There are no restrictions on accepting the super life force *Gayatri*, as one's Guide, which is considered the voice of the Almighty and Creator of *Vedas*.

The scriptures mention 12 years for a *Brahman* child, 14 years for *Kshatriya* and 20 years for a *Vaishya* as the proper age for *Yagyopaveet Sanskar*. However, even older individuals may take up *Yagyopaveet* at a *Yagya* or on the occasion of some special celebration. One may make a beginning in *Gayatri* worship and may later take up *Yagyopaveet* at the earliest convenience. If a worthy, achieved *Guru*, is not locally available, an effort should be made to contact one elsewhere.

Women too may benefit from *Gayatri* worship. Many religious authorities assert that, in fact women are in a more advantageous position to gain from *Gayatri* worship. The deity is more generous towards the weaker sex. This is like mothers, in general, who naturally love their daughters more than the son.



# The *Sadhana* Procedure

There is a specific procedure prescribed for *Gayatri Sadhana*. To obtain full advantage from *Gayatri Sadhana*, one has to follow appropriate methodology, in absence of which, either the effort is wasted or very little is gained. *Gayatri* worshippers are, therefore, advised to get thoroughly acquainted with this procedure.

Before squatting on *Asan*, one should cleanse his body. Normally, it requires a bath. But in unfavourable circumstances, when weather is not favourable or when one is indisposed, hands and face may be washed and the rest of body wiped with a wet cloth. The clothes, worn by worshipper, should be clean and washed. Sitting on a squat position (*Sukhasan*), with an erect spine is recommended. Difficult and uncomfortable postures create a distraction. One must not sit on bare ground or floor. A straw mat (*Kush*) is the best choice. Hides of animals should not be used for *Gayatri* worship.

A rosary with *Tulsi* or sandalwood beads may be taken for *Jap*. *Gayatri* worship may be started two hours before dawn. During the day, any time may be utilised for *Jap*. *Jap* should not be continued beyond an hour after the sunset. Regular *Gayatri Jap* is carried out during two hours before dawn and an hour after the sunset. Mental (oral) chanting is permissible during the night.



Procedurally, while doing *Jap*, one should face to east in the morning and to west in the evening. Nevertheless, if there is a photograph or idol installed at the place of worship, one should face it, irrespective of geographical orientation.

### **The Rosary**

While performing *Jap*, the beads of the rosary are moved in such a way that, on completion of one circle, the *Sumeru* (largest bead in the rosary) is not crossed. Make a bridge by placing the rosary in between the thumb and the finger, next to fore finger or trigger finger, (*tarjani*). Then use the third finger to slide the beads inward, towards you. Use of trigger finger is forbidden.

### **Break in Jap**

If one is required to discontinue the *Jap* momentarily for any reason, it should be resumed only after washing hands, feet and face. It is advised that *Jap* is performed, at a fixed time and at a fixed place, and in fixed number. In case, it is not possible to maintain the continuity on account of travel or some other reason, the target is fulfilled piecemeal at convenient intervals. Besides, an additional cycle (*Mala*) be completed by way of penance. In unfavourable circumstances, when a suitable place for worship is not available or, if there is a death or a birth in the family, audible *Jap* is not carried out. In such a case, mental recitation is done in such a way, that there is a movement of lips, alongwith a silent chanting, barely audible to anyone sitting near.

## **Dietary restrictions**

Although a simple vegetarian diet is recommended for better results, there are no food restrictions. Regular worship helps in discarding the unwanted habits and vices speedily. Within a very short period, the worshipper finds himself full of peace and ethical values.

## **The Sadhana Procedure**

The *Sadhana* procedure comprises a sequence of four steps to be performed successively in the following order: (1) *Brahma Sandhya* (2) Oblations (3) *Jap* (4) Prayer (*Prarthana*).

### ***Brahma Sandhya***

After taking seat on an *Asan*, one is required to purify the physical and astral body, through the five rituals of *Brahma Sandhya*. The *Sandhya* consist of five steps namely, (1) *Pavitrikan* (2) *Aachman* (3) *Shikha Bandhan* (4) *Pranayam* and (5) *Nyas*. The performance is very simple.

#### **(1) *Pavitrikan*: (Process of Purification)**

A little water is held in the palm of left hand. The tips of fingers of right hand are then dipped in this water, which is sprinkled on head and entire body, accompanied with chanting of *Gayatri Mantra*.

#### **(2) *Aachman***

Water is taken thrice in the right palm and sipped alongwith recitation of *Gayatri Mantra*. The objective is to invoke three powers of the divinity and derive strength from them just as a child gets strength by sucking milk from mother's breast.

These powers are (1) *Hreem*: truth predominant, (2) *Shreem* : prosperity predominant and (3) *Kleem*: activity predominant.

### **(3) *Shikha Bandhan***

After *Aachman*, the *Shikha* (tuft of hair in the central part of the cranium) is wetted and tied in a half knot (i.e. a knot that can be untied by pulling the end). While tying the knot *Gayatri Mantra* is chanted. The object of this ritual is to activate the dormant power (*Sukshma Shaktis*) of *Shatdal Chakra* of *Brahmarandhra*. In case, there is no growth of hair at this place, application of a little water there, will serve the purpose.

### **(4) *Pranayam***

It is a special technique of inhaling, retaining and exhaling in four steps.

(a) Be seated with a calm mind. Keep the mouth totally closed. Now close the eyes totally or partially. Slowly breathe in through the nostrils and at the same time mentally recite the first part of the *Mantra*: *Om Bhur Bhuvah Swah*. At the same time conceive that through the nostrils, you are drawing in the inanimate vital power of Almighty (*Brahma*) which is pervading the entire universe and has the omnipotence to destroy unhappiness and misery. With this thought in mind, slowly fill in the lungs to utmost capacity.

(b) Now retain the breath with the accompaniment of '*tatsaviturvarenyam*'. Imagine that the '*Pran*' being drawn in, is omnipotent and

radiant like sun. Imagine the energy emitted by it is permeating each and every part of your interior. With this conception, retain the breath for half of the period than (a) above.

(c) Slowly exhale from the nostrils with the accompaniment of '*Bhargo Devasya Dhimahi*'. While doing this, conceive that the *Pran*, life force is departing after consuming your vices and weaknesses. The period of exhalation should be equal to that of inhalation.

(d) After total exhalation, do not breathe in for a period equivalent to (b) i.e. the interval for which the breath was retained. While doing so, mentally recite '*Dhiyo Yonah Prachodayat*'. The accompanying thought process should be that Goddess *Vedmata Gayatri* is activating our dormant wisdom.

(Time ratio-inhalation: retention: exhalation:  
retention—2:1:2:1)

The above cycle of *Pranayam* is to be repeated thrice for control and purification of (1) the physical and astral bodies (2) nerve centres controlling the speech faculty and (3) mental processes.

### **(5) Nyas**

Literally '*Nyas*' means to assimilate. '*Nyas*' is performed to imbibe, establish and assimilate the virtuous force (*Satoguni Shakti*) of *Gayatri* in each and every visible and invisible part of one's human existence. A bridge is formed, putting together the thumb and *Anamika* (ring finger). Then, dipping these fingers in the water, held in left palm

(1) water is sprinkled over the body, then touched to (1) head, (2) eyes, (3) ears, (4) lips, (5) throat, (6) heart, (7) navel (8) shoulders and (9) thighs successively.

*Gayatri Mantra* is chanted, part by part, with each action in the following order :

(1) *Om Bhur Bhauvah Swah—Moor-dha-yai Namah.*

(2) *Tatsvituh—Netrabhyam Namah* (eyes)

(3) *Varenyam—Karanabhyam Namah* (ears)

(4) *Bhargo—Mukhaya Namah* (mouth)

(5) *Devasya—Kanthaya Namah* (throat)

(6) *Dheemahi—Hridayai Namah* (heart)

(7) *Dhiyo yo nah—Nabhyai Namah* (navel)

(8) *Prachodayat—Hastpadabhyam Namah* (arms and feet)

This abridged version of *Brahma Sandhya* take a few minutes only to perform.

### **Oblations (*Pooja*)**

The oblations are performed with traditional offerings of incense, *deep* (waving of light in a lamp before the deity), *akschat* (sprinkling of coloured rice), *pushpa* (flowers), *tambool* (betel leaf), *pungiphal* (betel nut) etc. whatever is available, to the idol or to a framed photograph of the deity. Believers in formless god may light a suitable lamp or fire to represent *Gayatri* in place of photograph or idol. An incense stick or a lamp with *Ghee* (heated and dehydrated butter) may be lighted to represent the deity and worshipped. The super power *Gayatri* may then be invoked at the place of

worship, with the following invocation, *Mantra* (*Avahan Mantra*):

"*Aayatu Varde Devi Akchare Brahma Vadini, Gayatri Chandsam Mata Brahma Yoni Namostute.*"

After *Pooja*, *Jap* is taken up. One cycle of the rosary, (108) *Mantras* is the minimum requirement. If more time is available, one may take up additional cycles in odd numbers (3,5,7,11...). While chanting the *Mantra*, concentrate on a halo splendid like golden rising *Sun* with either the form of Mother *Gayatri* or 'Om' in the middle of the halo.

### **Prayer (*Prarthana*)**

On completion of *Jap*, one should enunciate *Kshama Prarthana* (a prayer for forgiveness), for inadvertent mistakes during the *Sadhana*. Thereafter, *Gayatri Stotra* or *Gayatri Chalisa* is recited. As an alternative, one may earnestly beg for forgiveness. Finally, the deity is bidden farewell with the following *Visarjan Mantra*:

"*Uttame shikhre Devibhumyam Parvat moordhni.*"

*Brahmnebhyo Hyanugyata Gachch Devi yatha sukham.*"

This is the essence of daily *Sadhana*. Morning hours preceding and during dawn are most suitable for the worship. If convenient, one may follow this routine twice: in the morning, as well as in the evening. The remnant of water in the *Kalash* (*Pooja* vessel) is poured as an oblation to *Sun*. Care is

taken to maintain the sanctity of objects of oblations. (These should not be trampled upon knowingly). The best way is to gather these items, store in a clean place and dispose of in a river or well at convenience.

The simple daily *Gayatri Sadhana*, described above helps one in purification of soul. As a consequence, divine virtues and supernatural powers are acquired progressively which help one in metaphysical achievements and bright happiness and prosperity in life.

### **Daily *Havan* (Yagya)**

*Gayatri* worship and performance of *Havan* are complementary. After *Jap*, whenever convenient one is advised to perform *Havan*. When *Havan* (Yagya) is to be performed, *Visarjan* etc. are carried out later on. Where more than one person are participating in the *Havan*, they are also required to perform *Brahma Sandhya*. The methodology of *Havan* is described in another publication.



## Part III

### Clarifications on *Gayatri*

Devotees frequently come across contradictory practices in *Gayatri Upasana*. In absence of any authentic literature, the *Sadhak* is often at a loss to know the correct procedure of worship. An attempt is being made here in questions and answers to clarify some such doubts.

#### **Q.1 Are there more than one *Gayatri* ?**

**Ans.** The *Gayatri Mahamantra* does not have any other form or ramification. Its authentic classical form comprise just twenty four letters, encompassing three verses of eight letters each, three *Vyahritis* and one *Omkar*, nothing else.

It is this ancient *Mantra* which is used during the *Sandhyavandan* and for *Gurudeeksha* during *Yagyopaveet* ceremony. It is also known as the *Guru Mantra*. The various forms of *Gayatri* seem to have been fabricated during the dark middle ages by followers of various sects to propagate their significance.

#### **Q. 2 In what way are the twenty four motherly idols (*Matrikas*) related to *Gayatri* ?**

**Ans.** Just as various organs perform various functions of the human body, the divine inspirations, doctrines, capabilities and super natural powers of this primordial superpower (*Adyashakti*) have been symbolised as twenty four idols and nine *Devis* (deities).



### **Q. 3. Are *Gayatri* and *Savitri* different ?**

**Ans.** They are opposite faces of the same coin. *Gayatri* (idolised with nine faces) and *Savitri* (idolised with five faces), in fact to identify the metaphysical and physical aspects, are known as *Riddhi* and *Siddhi* respectively. The two are inseparable like heat and light from fire.

### **Q. 4. What is the relevance of various forms (idols) of *Gayatri* ?**

**Ans.** An actor in a play has to wear different costumes on each occasion to portray a soldier, a mason, sportsman, swimmer, gymnast, bridegroom or some other character. For each role, he is clad in specific garments with appropriate ornamentation and adopts suitable histrionics. The same analogy holds true about mother *Gayatri*. The worshipper chooses the form of deity according to his need. During *Trikal Sandhya*, for instance, the trinity *Brahmi*, *Vaishnavi*, *Shambhavi* is worshipped in morning, noon and evening respectively.

### **Q. 5. Is bath essential prior to *Jap* ?**

**Ans.** Scriptures recommend cleanliness of body and clothes as a pre-requisite for any metaphysical exercise. Since a routine of wearing freshly washed clothes during each sitting of worship (*Upasana*) is to be maintained, one is advised to be clad only in a two piece garment, one each for covering the upper and lower part of the body (*Dhoti* or *Dupatta*). To ward off cold, one more upper garment can be worn.

Though the *Pundits* had prescribed cleanliness of body and clothes, but it was not considered mandatory for all occasions. Situations may arise when the worshipper finds it difficult to adhere to this rule strictly. Under such circumstances, he should not discontinue his routine of worship. Otherwise, he will be totally deprived of even the partial benefit. Besides cleanliness, the objective of these principles is also to help the worshipper in getting rid of lethargy. A sick or weak person may wash his arms, feet and face or if possible, wipe the body with a wet cloth.

Woollen or silk clothes do not absorb dirt and perspiration to the extent cotton wears do. Nevertheless, these too require cleaning at certain intervals. Since now a days silk is obtained by boiling live silkworms, silk wear is no longer a non violent product. Hence, it is not recommended for *Upasana*. The same holds true for animal hides. The ancient sages used hides of animals who died a natural death. This is no longer true. Animals are being killed for their hides. Now a days a variety of other floor spreads (*Asans*) are available, which may be used and cleaned by water or through exposure to the sun, time to time.

**Q. 6. What to do if there are momentary disruptions during the *Jap*?**

**Ans.** If one is required to go to toilet, the *Jap* can be resumed after cleaning of hands and feet.

Taking bath is not necessary. On sneezing, passing of wind, yawning etc., purification can be done by taking three *Achmans*.

**Q. 7. What is the most suitable time of the day for *Upasana*?**

**Ans.** *Brahma Muhoort* i.e. an hour before sunrise, in the morning and from sunset to an hour thereafter bring forth maximum results. During the day, *Upasana* may be carried out anytime according to one's convenience. Although a fixed routine in timings is recommended, yet it is not mandatory. As a matter of fact, mental *Jap* can be carried out even while walking, travelling or lying on a bed (the movements of lips, vocal chord and tongue are forbidden in latter case).

**Q. 8. Is *Jap* permissible during the night ?**

**Ans.** Sages had advised *Jap* during the day time for two reasons. Firstly, the nights were meant exclusively for rest. Any activity during the night (including *Upasana*), was likely to affect one's health. Secondly, since the sun is the deity of *Gayatri*, the radiations from the sun are readily obtained during day time. Nevertheless, *Upasana* during the night is not a taboo. One may choose his own convenient time for the *Jap* without hesitation.

**Q. 9. What is the significance of correct pronunciation?**

**Ans.** All *Ved Mantras* have a poetic composition with specified musical notes. When a

*Mantra* is recited, ultrasonic waves are produced. These waves travel in a 'telepathic medium' spreading all over the universe and influencing thought process of all living beings. In order to strengthen the intensity of these waves, the *Gayatri Mantra* is recited in accordance with *Yagya Havan*, on auspicious occasions and at the beginning of functions. Three different types of musical compositions are mentioned for the *Gayatri Mantra* in the *Vedas*. The one specified in the *Yajurveda* is recommended for a common man.

**Q. 10. What is the methodology of pronunciation of *Mantra* during the *Jap*?**

**Ans.** During the regular *Jap*, the *Mantra* is pronounced in such a way that although there is a slight movement of lips, larynx and tongue, it produce a resonance barely audible to anyone.

**Q. 11. Is *Jap* permissible with other activities ?**

**Ans.** One may perform *Jap* even while walking or without taking a bath or during other physical activities. On such occasions, however, it should only be a mental process without movement of lips, larynx and tongue. Instead of taking the help of rosary, a clock may be used for keeping a count.

**Q. 12. How many '*Om*kars' are included in the *Gayatri Mantra*?**

**Ans.** Some odd publications in scriptures justify prefixing, inter-fixing or suffixing more than

one *Omkar* (OM) with the *Gayatri Mantra*. The practice of using more than one *Omkar* was probably adopted by different sects as an insignia (just as the followers of various sects had been using uniform, *Tilak Chhap*, markings on forehead and the like, as their specific insignia).

The standard *Guru Mantra Gayatri* comprises three *Vyahritis*, and three phases of eight letters, prefixed by *Om*. *Om* is, in fact, a name of Almighty God. It is a symbol of respect and preceeds all *Ved Mantras*. *Gayatri Mantra* is complete in itself. It is not at all necessary to supplement it, by adding three or five OM. Such uses are made in *Tantrik* system. The standard practice of prefixing, one *Omkar* (OM) is recommended.

**Q. 13. In there any caste restriction on *Gayatri* worship?**

**Ans.** There is a prevalent belief that the right to worship *Gayatri* is exclusively restricted to the *Brahmans* or the so called *Dwij* (which is generally considered synonymous with *Brahmans*)

This is a gross misconception. Since *Gayatri* is the manifestation of creative power of God; like the sun, water, air, earth etc. everyone is entitled to derive benefit from it. The concept of propriety is applicable to only man made products. Creations of the nature are accessible to all in equal measure. Endless benefits can be enjoyed by *Gayatri* worship by all human beings, irrespective of any caste or creed.

*Gayatri* is the key to the enormous knowledge bank of the universe. It is the *Guru Mantra*. The ancient Indian practice required compulsory attendance of children to schools (*Gurukuls*) for teaching religious thoughts and practice. Here, the student was initiated by the guide *Guru* through this very *Gayatri Mantra*, irrespective of his caste or creed. As a matter of fact, the *Shikha*, tuft of hair on the crown of head symbolises *Bhartiya*, ancient Indian culture. All *Hindus* traditionally keep *Shikha* as a constant reminder to high thinking. As such, *Shikha* itself represents *Gayatri* which entitles all to the worship of *Gayatri*.

**Q. 14. Why is the concept of caste being related to *Gayatri* worship?**

**Ans.** The concept of caste is grossly misunderstood in the modern society. In ancient times, castes were not regarded by birth but by action. The word *Brahman* or *Dwij* implies one who seeks truth and leads righteous life. If a righteous, dutiful person who gets rid of sins and impurities indulges in *Upasana* and *Sadhana*, he gets more advantage, just as a clearly washed cloth gets thoroughly coloured. *Gayatri* dispels the darkness of sins.

**Q. 15. Do *Brahmans* have a special privilege of *Gayatri* worship?**

**Ans.** The credit for embodiment and elaboration of mysticism of *Gayatri Mahamantra* goes to *Rishi Vishwamitra* who was born in

*Kshatriya* family. According to the ancient scriptures, every person on his birth is regarded as inferior (one of low caste). But, when he grows up, attains knowledge and prudence and seeks truth, he becomes *Brahmaparayan* and, is called a *Brahman* or *Dwij* (twice born). Only such persons can derive the maximum advantage from *Gayatri* worship.

**Q. 16. Are women entitled to worship *Gayatri* ?**

**Ans.** For countering the often repeated arguments against women's right to *Gayatri* worship, let us try to understand the basic principles of ancient Indian culture. It propounds a religion for the universe, for the entire humanity. Nowhere does it support the illogical inequality, based on differentiation of caste or sex. The code of conduct in *Hindu* religion has equality of humans in all respect with unity and compassion as basic tenets. The misconception of restrictions on natural human, civil and religious rights of women is, therefore, not in conformity with spiritual doctrines. On the contrary, *Hindu* culture regards the female of human species as superior to its male counterpart. How could then the wise sages of India deprive the women of super wisdom of practice of *Gayatri* ? The elements of Indian philosophy are totally against any such discrimination. *Gayatri* is accessible to each and every individual of human species. Any thought or belief, contrary to this

concept is a sheer nonsense and should not be given any importance.

**Q. 17. What are the roots of the anti women stance of some sects in India ?**

**Ans.** During the medieval period in India, corruption was rampant. During those days resources and power were usurped by a handful of corrupt rulers, who belligerently exploited the poor and the downtrodden to fulfill their offers and maintain a high style of living. It was the period of high tide of corrupt practices. Slavery, keeping of concubines, abductions, feudal wars, mass murders and so many other vices took deep roots in the society. The scholars dependent on the feudal lords were forced to write and insert spurious verses in the ancient scriptures, in support of their masters.

Women, too could not escape this oppression. To exploit their youth, labour and mental abilities, the social codes of conducts were modified and they were thus forcibly brain-washed and subdued. The rulers, alongwith the so called scholars, gave a religious justification to the traditions, established by them. The women and the 'untouchables' in India thus continuously suffered from the dual oppressions, from both within the country and from the foreign invaders. Women were made to accept the 'virtues' of *Purdah*, (veil) quietly and followed the just and unjust demands of her 'God husband', so much so that she had to commit suicide by



burning herself on the funeral pyre of her dead husband (*Sati*). Depriving a woman of worshipping a super *Mantra* like *Gayatri* was also a part of this conspiracy.

Ancient Indian history and scriptural disciplines provide ample evidence to show that the religion in India did not permit any discrimination whatsoever between the rights of men and women. On the other hand, a woman was always considered superior to man and worthy of respect. In ancient days, the *Rishikas* (nuns) participated together with men in all religious and metaphysical rituals. *Gayatri* has been symbolised as a female deity. Where is then sanctity of any belief in denial of right of *Gayatri* worship to a woman ?

**Q. 18. Is *yagyopaveet* absolutely necessary for *Gayatri* worship ?**

**Ans.** *Yagyopaveet* is, in fact, a symbol of *Gayatri Mahamantra*. The nine threads in it represent the nine words of *Gayatri Mantra*. Three strands indicate the three fold achievements. Similarly, the three knots (*Vyahrutis*) and the large knot (*OM*) are also part of the *Mantra*. In a nutshell, *Yagyopaveet* is the sacred book, a disciplinarian, wearer of which (on his shoulders) constantly remembers the pledge he has taken to follow the doctrine of *Gayatri Sadhana*. Just as one may derive greater benefits by worshipping before a deity in a temple, but can also pray

anywhere, *Yagyopaveet* is recommended but is not absolutely necessary.

**Q. 19. Is *Guru* absolutely necessary ?**

**Ans.** *Gayatri* is also known as *Guru Mantra* i.e. to achieve a higher level of spiritual accomplishment, one needs an experienced guide, *Guru* and protector. Let us draw an analogy from other fields. Some fields of learning require only books, whereas for others, like music, crafts, learning and pronunciation of alphabets etc, direct help of someone is needed. Similarly, the daily rituals of *Gayatri* worship is quite simple, but for higher levels of achievements when the worshipper, depending upon his own personal condition, faces several ups and downs, an experienced *Guru* is needed, just as a doctor is required during treatment.

Thus, though one can also take up *Gayatri* worship without a *Guru*, initiation by a proper experienced *Guru* is necessary. However, one should patiently wait to choose a *Guru* of high character, who had himself acquired expertise through a prolonged practice. Chosen in a hurry, an inexperienced person may do more harm, than guide the disciple.

**Q. 20. I have already taken *Deeksha* (initiation) from a *Guru*. Will it be proper for me to seek another *Guru* ?**

**Ans.** There is no restriction on choosing more than one *Guru*. It all depends on the level of

achievements sought for. Lord *Ram* had two *Gurus* viz. *Vashishtha* and *Vishwamitra*. Similarly, *Duttatreya* had twenty four *Gurus*. Just as in each successively higher classes, one has to take help from more and more learned teachers, the *Sadhak* has to seek more achieved *Guru*, as his guide. For learning music, business, education etc., one needs more than one teacher at a time. Likewise, one may seek the guidance of more than one *Guru*. It is also to be kept in mind that a *Guru* is essential for all *Sadhaks*, whether they are men or women.

**Q. 21. Will I suffer divine displeasure if there are some errors during worship ?**

**Ans.** Absolutely not. Mother has only love for her child. How can she punish unless the fault is deliberated ? One may remember God even on his bed (when one is sick) or without a proper cleanliness or ritual. The benefits, however small, will definitely accrue. One should not have the least apprehension about harm or divine displeasure due to errors in worship. (For *Tantrik Sadhana* only, which are followed for physical gains, there are dangers of harm because of errors.)

**Q. 22. Is Gayatri worship conditioned ? (Is Gayatri Keelit ?)**

**Ans.** There are two methods of worshipping *Gayatri*. One, the easier, the divine method and the other, an intricate method of *Tantra Shastra*.

Since the *Mantras* of *Tantra Shastra* also have a destructive power, unless they are practised with a strict discipline and for proper objective, they are capable of inflicting harm to the followers as well as to others. A person, with an ulterior motive, can inflict harm to others, through the power obtained from this type of worship. Hence, specific key procedures are required to unlock the powers of *Tantrik Mantras*. This is possible only with the help of an experienced *Guru*. Just as the doses of a high potency medicine are to be decided, by an experienced doctor, the keys for deconditioning or unlocking a *Mantra* in the *tantrik* method of worship, depend on the spiritual status of the worshipper and his objective. As an example may be quoted *Durga Shaptashati* which requires *Kavach* and *Argal*.

However, *Vedic Mantras* like *Gayatri*, are not bound by such strict restrictions. The reason being that they are practised exclusively for enhancing one's inherent spiritual powers and developing god gifted capabilities for noble deeds. Thus, *Vedic Mantras* do not require any 'unlocking key'. Nevertheless, just as a sick person or a student needs an experienced doctor or a teacher for choice of appropriate material, quantity, help and protection, a beginner in this field too requires the guidance of an achieved *Guru*, in absence of which he wanders aimlessly without gaining any progress whatsoever.

**Q. 23. What is the truth in the belief that *Brahma*, *Vashistha* and *Vishwamitra* had cast a curse (*Shraap*) that success will elude the practitioner unless he recites certain verses (*Shlokas*) ?**

**Ans.** That, this conception is baseless, is established by the following references from the ancient scriptures:-

(a) *Gayatri* is well known as the inseparable creative power of *Brahma*. *Gayatri* is also at places referred to as a spouse of *Brahma*. With the help of *Gayatri*, He created the Universe and the *Vedas*.

(b) *Vashistha* gave a crushing defeat to *Vishwamitra* with the help of *Nandini*, the symbolical cow which is regarded as the counterpart of *Kamdhenu* of paradise (*Swarg*).

(c) To *Vishwamitra*, goes the credit of unravelling the mystery of *Gayatri*. Not only he practised *Gayatri* for a very long period, with most strict self-discipline and acquired immense spiritual power therefrom; he also developed the expertise and methodology for the correct procedure of *Gayatri* worship.

From the aforesaid, it is evident that super spiritual entities had used the power of *Gayatri* to fulfill their objectives. There is, therefore, no logic in assuming that they had cursed it and deprived other human beings of its fruits. The question arises then why this belief took its root ?

It appears that the feudal lords of medieval period, must have propounded their independent cults and for this, they would have found it necessary to discredit the traditional practice of *Gayatri*. The story of 'Curse on *Gayatri*' was a simple way to strike at the faith and confidence of people. This could have been the only reason behind this baseless assumption. Otherwise, who in this universe has the capability to put a curse on sun , clouds, air, lightning and earth ? *Gayatri* is, in essence, the very power of the Almighty. Hence, all are free to follow it, without any apprehension, whatsoever. At the most, the concept may be symbolically indicative of the need for *Gurus* of the status of *Vashistha* and *Vishwamitra*.

**Q. 24. What are the restrictions on *Sadhana* during the inauspicious days of impurity i.e. birth or death in family, menstrual periods of women etc. ?**

**Ans.** On such occasions although regular chanting of *Mantra* with rosary and standard rituals are forbidden, yet mental *Jap* and meditation may be carried out. The objective is two fold. On one hand, it protects the devotee from mental and physical exertion, on the other hand, a quarantine is maintained. The entire family, affected by birth or death, has to follow this rule (*Sootak*). Members of such families should avoid touching the idols of the deity, rosary, implements

of *Sadhana* etc. and may do only mental recitations of the *Mantra*.

**Q. 25. Should women do regular *Sadhana* during menstrual cycle ?**

**Ans.** While undergoing menstrual cycle, women are both mentally and physically under exertion. Besides this, when they are unable to maintain the required degree of physical cleanliness, then, they are recommended to follow mental *Jap* only. This rule is also applicable to other states of uncleanness, discharge through sweat, nose, eyes, boils etc, where proper cleanliness is a prerequisite.

**Q. 26. What should one do if some unfavourable, unforeseen circumstance, sudden sickness etc. occur during an *Anusthan* ?**

**Ans.** Under such circumstances, one may discontinue the *Jap* etc. for the period and resume later from the count of disruption. However, a mental recitation, without a rosary is permissible in all circumstances.

**Q. 27. What is the difference between daily worship, *Anusthan* and *Purushcharan* ?**

**Ans.** Daily worship is a part of daily routine. *Anusthan* is a worship of a higher order, in which the devotee is bounded by many restrictions and has to follow specified rules and regulations. Consequently, special benefits accrue. *Purushcharan*, however, is a still higher specialised

form of worship. For *Purushcharan*, a number of specific *Mantras* and rituals are to be followed. Thus, only an individual with an advance training is capable of performing a *Purushcharan*. For a lay man, therefore, *Anusthans* are recommended, which are easy to perform.

**Q. 28. What are the types and counts of *Anusthans* ? How much time is required for it ?**

**Ans.** There are three type of *Anusthans* namely, small (*Laghu*), medium (*Madhyam*) and big (*Uchcha*). The counts for these are as follows—

(1) **Small *Anushthan***—24000 *Japs* to be completed in 9 days at the rate of 27 *Malas* per day. Time taken on an average 3 hours per day with about 10 to 11 *Malas* per hour.

(2) **Medium *Anushthan***—1,25000 *Japs* to be completed in 40 days at the rate of 32 *Malas* per day. Time taken is 3-4 hours per day.

(3) **Big *Anushthan***—24,00,000 *Japs* to be completed in a year at the rate of 66 *Malas* per day. Time taken is about 6 hours per day.

**Q. 29. What is the time of the day recommended for *Jap* ? Is it necessary to complete the *Jap* at a stretch ?**

**Ans.** Mornings are best suited time. Otherwise, one may complete the counts in instalments, at different period of the day.



**Q. 30. What are the basic prerequisites for an *Anushthan* ?**

**Ans.** Cleansing of body, clothes and implements of worship; the six rituals; *Panchopchar*, *Jap*; Meditation; *Suryarghdan*. A small *Kalash* with water, a burning lamp and incenses are kept alongwith a photograph or an idol of the deity. Oblations of water, *Akshat*, *chandan*, flowers and *Naivedya* are made. *Avahan* and *Visarjan* in the beginning and at the end are associated with *Gayatri Mantra*.

**Q. 31. What is the significance of *Havan* (*Yagya*) in an *Anushthan*?**

**Ans.** *Jap* and *Havan* are basic ingredients of an *Anushthan*. After initiation (*Deeksha*) the worshipper (*Sadhak*) makes a total surrender to mother *Gayatri* and father *Yagya*, which are inseparable.

Invocation of both is attempted through specified procedures and co-ordinated during the *Anushthan*.

**Q. 32. What are the numbers of *Ahuties* prescribed for various type of *Anushthans* ?**

**Ans.** In ancient time, it was convenient to oblate one tenth of the total number of *Japs* in an *Anushthan*. In the present circumstances, it is sufficient to offer one hundredth number of *Ahutis*. The number thus amounts for :

(a) Small *Anushthan*—240 *Ahutis*.

(b) Medium *Anushthan*—1250 *Ahutis*.

(c) Big *Anushthan*—24000 *Ahutis*.

The number may, however, be changed depending on circumstances.

**Q. 33. How are the number of *Ahutis* distributed during the *Havan* in course of *Anushthan* ?**

**Ans.** *Havan* may either be performed each day or on the last day of the *Anushthan*. Oblations each day are done in number equal to the number of *Malas*, whereas, on the last day, the number of *Ahutis* should be equal to one hundredth of the total number of *Japs*. When more than one person participate in the *Havan*, the cumulative number is counted e.g. 100 *Ahutis* by 5 persons will be considered as 500 *Ahutis*; for 240 *Ahutis* 6 persons may make together 40 *Ahutis* only and so on.

**Q. 34. What is the procedure of *Brahmabhoj* after completion of the *Anushthan* ?**

**Ans.** In an *Anushthan*, the last ritual is *Brahmabhoj* after *Poornahuti* in the *Havan*. It requires feeding *Brahmans* or young maidens. True *Brahmans* are not easily available, these days. Maidens, too being symbolic of Mother's power, *Matri Shakti* are fed with augment faith in the Goddess, are sometimes not permitted by self respecting parents to partake food in a stranger's house. *Brahmabhoj* has thus ceased to have the desired significance.

Under these circumstances, *Brahmadan* i.e. dissemination of true wisdom and knowledge *Sadgyan* can truly represent *Bramhabhoj*. For each *Ahuti*, one is recommended to donate one *Paisa* for *Brahmadan* and with the total amount purchase literature pertaining to *Yug Nirman* and distribute it to deserving persons. In this manner, one sows the seed of wisdom in many hearts, the fruits of which are reaped by the readers and motivators alike.

**Q. 35. What are the basic rules of an *Anushthan* ?**

**Ans.** The set of rules to be followed are—

(1) As far as practicable, regularity of time and number in the *Jap* should be maintained in the routine with minimum disturbance.

(2) The five principles (i) fasting (ii) absention from sex (iii) self service (iv) sleeping on ground, (v) discard of leather ware like shoes, belt etc. are to be followed. One may use synthetics, rubber etc. If sleeping on ground is not safe because of dampness, insects etc., a hard wooden bed may be used. Self service is essential in making shaves, cleaning of clothes and for other physical requirements. In case, it is inconvenient to cook one's own food, the help of near family members like wife, mother, sister etc. may be taken. Food items from market are strictly forbidden. Sex is taboo during an *Anushthan* Not only one should avoid physical sex, stimulation of sex but also

casual thoughts and such sights should also be constrained. Ladies coming in contact should be regarded akin to mother, sister and daughter. The same is applicable as the behaviour of women towards men. Fasting can be done in one of the following ways:

(a) by taking only liquid food like buttermilk, milk etc. (b) depending on fruits and vegetables only (c) taking tasteless food, devoid of salt and sugar (d) partaking one meal a day (e) choosing only two food items daily, during the *Anushthan*.

**Q. 36. What, if there, is some irregularity during the *Anushthan* ?**

**Ans.** There should not be any apprehension about any harm as a consequence of any irregularity during the *Anushthan*. Nevertheless, it is advisable to seek protection of a competent *Guru* to ward off possible disturbance and to take care of deliberate or inadvertent errors. This service is also provided from *Shantikunj, Haridwa*. One is recommended to send details of his introduction and time proposed for the *Anushthan* for receiving selfless protection and rectification. It will doubly ensure success of *Sadhana*.

**Q. 37. Is it possible to have an *Anushthan* performed by someone else ?**

**Ans.** As far as practicable, one should perform his own *Anushthan*. In specific case of contingency it can be entrusted to a person of *Brahman* class. In ancient times individuals considered *Brahmans*

were righteous, learned persons who possessed a high level of character and in behaviour and practice followed a virtuous path.

Now-a-days, it is difficult to find such *Brahmans*, who, besides having been born in a *Brahman* family and outwardly, following the traditional customs, also have the credibility of *Brahmanism* in their character, behaviour and thoughts. Among such hypocrites, it is very difficult to find a true *Brahman*.

It is, therefore, recommended that if at all necessary, irrespective of caste and creed, *Anushthan* may be entrusted to such an individual of high character and faith, who are not greedy and selfish.

**Q. 38. Does one get benefit by doing *Jap* and *Anushthan* for others?**

**Ans.** It is true that like helping the needy through one's own resources, a person reaps spiritual benefits while performing *Upasana*, *Tap* for others. The only condition is that it should be done to support a deserving cause. On the contrary, if *Sadhana* is performed to help some misdeed, it becomes a sinful act. Right objective is, therefore, a prerequisite for an *Anushthan*.

**Q. 39. Whether accepting a donation or gift in cash or in any kind is permissible, in lieu of an *Anushthan* done for others ?**

**Ans.** It is permissible to the extent of minimum amount needed for bare sustenance.

Very little benefit is accrued when an *Anushthan* is performed for others, for greedy acquisitions. Besides, in all such cases, the rules and regulations mentioned earlier are to be strictly adhered to.

**Q. 40. What are the rules of *Akhand Jap*?**

**Ans.** *Akhand Jap* is performed on special auspicious occasion like *Gayatri Jayanti*, *Guru Poornima*, *Vasant Panchami* etc. There are two ways of doing it. It may be performed either for twenty four hours or between the sunrise and the sunset. During the visibility of the Sun (day time), *Jap* may be performed.

The time of beginning and ending of an *Akhand Jap* should be the same. When it is meant for twenty four hours, the period involved include a day and a night in equal proportion. Traditions permit a vocal chanting during the day and mental *Jap* in the night. Wherever this procedure can be conveniently adhered to, it may be adopted. Otherwise, mental *Jap* is generally more convenient for the sake of uniformity. *Dhoop*, *Deep* should be kept continuously burning during the period of *Jap*.

**Q. 41. Is *Akhand Yagya* permissible?**

**Ans.** Scriptures do not permit *Akhand Yagya*. Procedurally, it should be completed in a fixed time during the day only. The reason being the possibility of insects, worms etc. getting killed in the sacred fire, which makes it violent.

**Q. 42. What type of clothes are recommended during performance of *Jap* or *Yagya* ?**

**Ans.** During performance of *Yagya*, the utilitarian energy emanating from the *Agnihotra* stimulate the outer skin and permeates within the body through the pores, bringing out sweat and other impurities, element of vices, from within. It is therefore advisable to wear loose clothes to permit an easy intake of *Pran* element, life force and extrusion of impure elements *Kalmash*. For this reason, in ancient times, a two piece wear of *Dhoti* and *Dupatta* was recommended which permitted a free circulation of air on the body. Coarse, heavy and tight clothing is not recommended for this very reason. *Dhoti* and *Kurta* are cheap and convenient wears which, besides serving the above objective, also serve the purpose of religious and cultural integrity. *Dhoti* and *Kurta* are also easily washable.

In those regions where *Dhoti*, *Kurta* are not traditional wears, clean washed *Pyjama* trousers, shirt may be used.

Socks should never be worn during the *Sadhana*. These are considered as dirty as shoes. However, to ward off extreme cold, one may wear clean socks, reserved exclusively for this purpose.

Though traditionally a yellow *Dupatta*, *angvastra* on shoulders is recommended, but it is

not mandatory. Ladies may wear yellow *Sarees* or a loose traditional wear.

For group performance, it is advised to keep stock of spare clothes for the visiting participants. Continuance of *Yagya* at the night is not justifiable.

**Q. 43. How is *Agnihotra* during the night justified for matrimonial functions ?**

**Ans.** In fact, scriptures advise performance of marriages and associated *Agnihotra* (*Yagya*) during the day only. However, it has become customary to perform marriage, during the night because of the convenience and leisure of participants. *Agnihotra*, associated with matrimonial functions, performed during the nights, are, therefore, exceptions. Although marriages during the night have become a custom for this reason, the best period for the ceremony is considered as the dusk (twilight) time.

**Q. 44. How are *Tantrik Mukhs* different from *Vedic Yagya* ?**

**Ans.** As opposed to *Vedic Yagya* performed during the day, *Tantrik Mukhs* are executed at the night, *Holika Dahan*, burning of 'funeral pyre' etc. fall in the category of *Mukh*.

*Mukhs* are performed during night, for various reasons. The oblations consist of non eatable and untouchable objects. The sight too, is not pleasant. The associated rituals are predominantly full of *Tamogun*, besides being unethical. There is also



no consideration for violence or non violence during the performance. For all these considerations and to avoid interference from prying, *Mukh* take place at solitary, unknown, silent place in utmost privacy.

**Q. 45. How can one derive more benefit from daily *Gayatri Upasana* during mornings and evenings ?**

**Ans.** Regularity in morning and evening, *Gayatri Upasana* should be strictly adhered to. Although involvement and concentration are essential ingredients of *Upasana*, simply this much is not enough. For keeping a good health, one is required to perform a minimal amount of manual labour to digest and utilise several meals taken during the day. Likewise, to reap the fruits of *Sadhana*, it is essential to adopt *Upasana* simultaneously.

To incorporate *Upasana* in *Sadhana*, one is required to instil maximum degree of faith, *Nishtha* in it. It is reflected in the form of steadfastness of decisions, discipline and regularity in habits. Incorporation of faith enhances steadfastness which, in turn, provides strength to the inherent power of resolution and impart enough spiritual strength. The cumulative effect of these attributes help and inspire the *Sadhak* in adopting a strict self discipline. This very strict adherence to discipline is called *Tapascharya*. For *Anusthans*, these attributes are particularly required. In day to day routine *Sadhana* too, if these attributes are

incorporated, the level of day to day *Sadhana* rises to that of an *Anushthan*.

**Q. 46. How can I increase the level of my day to day *Sadhana* to get the benefit of *Anushthan* ?**

**Ans.** It requires five hundred thousand *Japs*, a year at the rate of 15 *Malas* per day. *Sadhana* of this type is known as an *Abhiyan Sadhana*. Although this number is achievable simply by 15 cycles of *Malas* each day, it is customary to supplement it with two *Laghu Anusthans* of twenty four thousand *Japs* each during the months of *Chaitra* and *Ashwin*. Even otherwise, this practice is commonly followed by all *Sadhaks*. Additional *Sadhana* during *Navratris* nine auspicious days occurring twice a year, further adds to the benefit of *Abhiyan Sadhana*.

**Q. 47. What are the rules of *Abhiyan Sadhana* ?**

**Ans.** The basic rules for *Abhiyan Sadhana* are given as here under:-

**(a) When to begin ?** : All days are considered auspicious for initiating a good work. However, for this purpose, a *Parva*-religious auspicious periods would be the best choice. Amongst the auspicious festivals, one may choose, days like *Vasant Panchami*, *Guru Poornima*, *Gayatri Jayanti* etc. As regards *Tithis*, *Panchami*, *Ekadashi* and *Poornima*; and amongst the days, *Ravivar* (Sunday), *Guruvar* (Thursday) are the best suited.

**(b) Self control (Samyam) :** Involvement in *Upasana* should be a gradual process. In the beginning, one attempts to adopt regularity in practice by doing a minimum number of *Malas* each day, at a fixed, convenient time. The same is true about other restrictions of self control. In the beginning, one may follow these on Thursdays. Later, if it is possible to adopt these self controls for longer periods, much more benefits are accrued. The basic rules of the *Sadhana* are same as for any other *Anushthan*. Fasting, half or full day, abstention from sex, self service, *Titiksha* are adopted at least on Thursdays. Any form of fasting, mentioned earlier, refrain from speaking, maintenance of silence and abstention from sex is a must on this day.

**(c) Fasting :** For food, liquid diets like milk, buttermilk, fruit juices etc. are the best choice. Otherwise, one may depend on vegetables. Even if this is not possible, only one meal may be taken. It should, however, be free of salt and sugar, *Aswad Vrat*.

**(d) Keeping Silent :** One aspect of control on tongue is through the control on taste. The other is balanced and cultured speech. To adopt it, one has to get rid of the old habits of unnecessary and intemperate utterance. Maintenance of silence create the ground for the change in speech habits. For a working man, it is difficult to keep quiet throughout the day. Nevertheless, it should not be diffi-

cult to find out two hours in the morning or at any other convenient time, during the day for keeping silence. During the silence, one should do an introspection, *Manan*, to identify one's weaknesses, vices and evil habits and think of ways to get rid of them. The void, thus, created should be planned to be filled with good, constructive habits, *Chintan*.

Thus, refraining from speech does not simply mean keeping quiet. Seclusion is also necessary, where no communication is needed even through signs and gestures.

**(e) Sex Refrain** Amongst all physical activities of entertainment, over indulgence in sex has the most disastrous consequences. One has to pay heavily for the sexual acts during which vital life force is drained out of the human body, making one progressive but weaker spiritually. On Thursdays, therefore, it is advised not only to refrain from sex but also avoid thoughts and actions, stimulating sexual desires.

The above five principles are adopted on Thursdays only, symbolically. The objective is to train oneself in self control, in everyday living, so that one may ultimately persevere to follow them throughout the life.

**Q. 48. What is the objective of self control in *Abhiyan Sadhana* ?**

**Ans.** *Tap* is meant for conservation of life force for utilisation, in elevation of soul to higher levels.

The three outlets through which about 80% of this vital force continues to sweep out of human body, are indulgence in delicious food, intemperate utterance and sexual attractions and actions. The moment these are controlled, the doors to progress open.

Self control, however, doesn't simply mean control over sensory organs and thought process. The field of self control encompasses control on misuse of all type of resource. For instance, one is advised to utilise every moment of life judiciously right from leaving the bed in the morning, till the time of going to bed. Other self controls are maintenance of balance in physical labour, just earnings *i.e.* taking a livelihood, based on just and lawful means of earnings and expenditure of earning for a justifiable cause. Amongst all these, control on sensory organs is of prime importance.

**Q. 49. What is the significance of *Yagya* and *Poornahuti* in *Sadhana* ?**

**Ans.** Just as *Gayatri* has been regarded as the mother of Indian spiritual culture, *Yagya* has the status of father of this culture. *Yagya* finds place in all kinds of auspicious celebrations in Indian life. In *Gayatri Upasana* too, it is essential. The number of oblations in *Havan* may preferably, be one tenth of the number of *Japs* in an *Anushthan* or *Purushcharan*. However, if it is not found convenient, one hundredth of this number would also suffice.

The spiritual birth of a human being, who is otherwise born like an animal, takes place after his initiation by a *Guru*, whereafter, he becomes a *Dwij* with *Yagya* and *Gayatri* as his parents. It, therefore, becomes obligatory for him to serve his parents.

Scriptures prescribe an everyday ritual of *Ballivaishva* which means initial offering of a small morsel of every day food, as an oblation to fire. *Poornahuti* is essential at the end of the period of *Sadhna*. A coconut may be obliterated in *Poornahuti* in the large *Yagya*.

**Q. 50. How many *Kunds* are required in a *Yagya* ?**

**Ans.** On a small scale, the members of family may offer 2400 (cumulative) *Ahutis* in a single *Kund Yagya*. If neighbours, relatives and friends also wish to participate, a five *Kund Yagya* may be organised and five thousand oblations have been made.

**Q. 51. What type of *Prasad* is recommended during the *Poornahuti* ?**

**Ans.** In the existing circumstance, it is advisable to replace *Brahmabhoj* with *Brahmadan* wherein instead of sweets, useful literature pertaining to *Gayatri* is distributed as *Prasad* to the deserving participants.

**Q. 52. What is the appropriate time for *Gayatri Sadhana* ?**

**Ans.** Considering the time taken in 11 *Malas* of *Jap* in about an hour and 15 *Malas* in about one

and half an hour, one may complete the maximum number of cycles of *Mala* during the morning in one or two sittings; the remaining can be completed even after sunset, before going to the bed. After sunset, only mental *Jap* is permissible.

**Q. 53. Where should one concentrate during the *Sadhana* ?**

**Ans.** Those believing in Almighty 'with form', *Saakaar* are advised to concentrate on mother *Gayatri*, whereas those having faith in formless God, *Niraakaar* should concentrate in the central part of the Sun, all the while, imagin-ing that the ethereal solar energy of the rising golden Sun is permeating and purifying the physical, *Sthool* and two astral bodies *Karan* and *Sookshma Shareer*. During *Upasana*, it is necessary to concentrate one's thoughts exclu-sively on the deity. Persistent attempts should be made to restrain thoughts from aimless wandering. Nor should extraneous thoughts be allowed to enter the mind.

**Q. 54. Why is *Gayatri Upasana* considered as supreme and most effective than any other form of worship ?**

**Ans.** Speciality of *Gayatri Sadhana* lies in the fact that it provides the *Sadhak* an access to the huge repository of spiritual power accumulated by *Tap* of innumerable *Sadhaks*, since time immemorial. With little efforts, he is able to get assistance from the ancient *Rishis* through ethereal

extra sensory world, the abode of the souls and move speedily toward progress.

*Gayatri Sadhana* is based on the metaphysical science governing the laws of transformation of matter and energy from natural *Apara*, state to super natural, extra sensory *Para*, state.

**Q. 55. What are the main objectives of *Gayatri Sadhana* ?**

**Ans.** The science of *Gayatri Upasana* has been developed to help the human beings in dispelling animal instincts and replace them with the power of divine virtues. Adherence to the laws of this science transforms a non entity to a supra normal being, increases one's capabilities to unimaginable limits and provides relief from the shackles of unhappiness and misery. The transformation is total and without any inconvenience what so ever.

**Q. 56. What is the relevance of *Gayatri Upasana* in the modern society ?**

**Ans.** During the last few decades concepts of religion had been increasingly distorted by vested interests. This, added to the miraculous achievements in the field of science, has created an atmosphere wherein people began to doubt about the utility of metaphysics and became suspicious about the very existence of religion and God. Many of the neoliterates began to regard religion as superstition to the extent that being a theist became a symbol of non intellectualism.



Now, when on the peak of its achievements science has failed to safeguard the welfare of the society as a whole, people have begun to revise their opinion. It is being realised that for restoring the moral values, metaphysics is as important as the material aspect of life. *Gayatri Sadhana* is within the reach of a common man, its methodology is easy to adopt, it is well defined and is easily understood. With the help of *Gayatri Sadhana*, therefore, one can make remarkable progress and acquire human values with minimal efforts.



# Glossary

**Abhiyan Sadhana** (A-BHI-YAAN;  
SAA-DH-NAA)

An advance level of *Sadhana*.

**Achaman** (AA-CH-MUN)

Three sip of water consecrated through specific *Mantras* taken for imbibing tranquility and piety in three aspects of mental activity. The first sip is taken for acquisition of a high level of character, righteous behaviour and congeniality in vocal communication. With the second sip, one seeks strength from Almighty to resist immoral thoughts from entering the mind and for acquiring tranquility. The third sip is to seek purification so that the ideal of simple living, high thinking and dedication towards duty remains uppermost in life.

**Agnihotra** (UG-NEE-HOTR)

*Gayatri* and *Agnihotra* are considered to be very foundation of ancient Indian culture. Whereas *Gayatri* symbolise divine power behind noble thoughts, *Yagya* is a symbol of noble deeds, the basis of which are sacrifice and benevolence. *Agnihotra* has many objectives of fundamental importance to human welfare:

(i) The smoke emanating from oblations in the fire has a very powerful bactericidal or germicidal effect on the atmosphere. This, in fact, is the only process known to humanity for the disinfection of

the atmosphere for the cumulative benefit of biogenic or organic systems.

(ii) The supersonic vibrations produced by collective enunciation of *Mantra*, during the *Agnihotra*, spread far and wide. These vibrations have a capacity to mould the thinking process of the participants and those around, in such a way, that they automatically give up immoral thoughts and practices.

(iii) The fire in the *Agnihotra* inspires us to utilise our resources for the social goodness, to own the downtrodden, to keep the level of one's determination and high confidence, to continue to work hard and remain duty conscious, throughout life and constantly remembering the ultimate fate of human body, to make maximum use of its capabilities for social goodness. It is synonymous with *Yagya* and *Havan*.

**Ahuti** (AA-HU-TI, U as in Put)

Oblations of a mixture of special herbs, sugar and *ghee* (a form of dehydrated butter), made to flames, in burning fire, in a *Yagya*, synonymous with *Agnihotra* or *Havan*.

**Akschat** (UKSHET)

Oblations of a few grains of rice. It symbolises a traction of resources acquired through personal efforts. Regular oblation of *Akshat* are a constant reminder that a part of one's personal resource should always be utilised for the benefit of the country, religion, society and culture.

### **Akhand Jap** (UKHUND-JUP)

Uninterrupted chanting of *Mantra*, usually with a rosary, for a specified count or a specific period.

### **Akhand Yagya**

Uninterrupted *Yagya*, like *Akhand Jap* is not recommended by the scriptures.

### **Angvastra** (UNG-VASTRA)

A cotton shawl, worn by men, on the upper part of the body.

### **Anushtan** (Un-USH-THAAN)

Specialised *Sadhana* performed to entreat Almighty, for greater power, for some specified purpose.

### **Apara Prakriti** (A-P-A-RAA; PRA-KRITI)

Sensory elements of the nature or the elements perceived by human senses.

### **Argal** (UR-GEL; G-as in Gain)

Certain *Mantras* are to be chanted as a prerequisite for enunciation of *Durga Shaptashati*. See *Durga Shaptashati*.

### **Aswad vrat** (USVAAD VRET)

Resorting to meal devoid of salt and sugar.

### **Avahan** (AA-VAA-HUN)

Invocation of deity.

### **Balivaishva** (B-ULI-VEI-SHV)

The first five morsels of cooked food oblated to fire to express one's gratitude to the Creator and inculcate sentiments of surrender and sacrifice.

## ***Brahman* (BRAH-MIN)**

One who has been initiated in *Guru Deeksha*, possesses a high level of character in practice and behaviour, follows a virtuous path and sacrifices greater part of his resources for social welfare.

## ***Brahmabhoj* (BRHMA-BHOJ)**

In an *Anushthan*, the last ritual is *Brahmabhoj*, after *Poornahuti* in the *Havan*. It requires feeding of *Brahmans* or young maidens. Now a days, *Brahmadan* i.e. dissemination of wisdom, *Sadgyan* is being used as a substitute for *Brahmabhoj*.

## ***Brahmadan* (BRHMA-DAAN)**

Dissemination of wisdom, through literature to the deserving persons.

## ***Brahmi* (BRAH-MEE)**

The 'motive force' components of *Shakti* governing creative powers of Almighty in the universe (See *Gayatri*) is symbolised as a female deity, a manifestation of *Gayatri*.

## ***Brahma Muhoorta* (BRAHM-MOOHOORTA)**

Early period of the dawn, an hour before the sunrise, when the intensity of extra sensory energy transmission of the nature is at its peak.

## ***Brahma Parayan* (BRHM PER-AA-YEN)**

One who is fully dedicated to the righteous living.

## ***Chandan* (CHANDAN)**

It is oblation of sandalwood paste which symbolises utilisation of one's capabilities for social

good. Like a sandal tree, which spreads its fragrance all around and even as dead wood is used for incense sticks and germicides, a *Sadhak* should constantly remember to use his physical and mental capabilities for social welfare.

### **Chintan** (CHIN-TUN)

Deliberations to get rid of one's vices in order to augment virtues.

### **Dattatreya**

The name of an ancient Indian *Rishi*. (See *Rishi*)

### **Deeksha**

An initiation by a *Guru*. During the initiation, the *Sadhak* pledges to follow the rules of *Gayatri Sadhana*, throughout his life. On the other hand, the *Guru* establishes an eternal extra sensory link, with the *Sadhak*, for guidance through physical and astral bodies.

### **Devis**

Same as *Matrikas*

### **Dhoop-Deep**

Lighting of incense and lamp with *Ghee*.

### **Dhoti-Dupatta**

Loose cotton garment, worn by a *Sadhak*.

### **Durga Saptashati**

One hundred verses (*Mantras*) sung in the praise of Goddess *Durga*. The deity symbolise the strength and success, provided by Almighty to co-operative efforts.

**Gayatri** (GAA-YET-REE; g as in agin)

The supreme primordial and omnipresent power of Almighty controlling creation, preservation and transformation of all animate and inanimate elements of the universe. According to Indian philosophy, when Almighty, who is beyond time and space, resolved to create the universe, the supreme power *Shakti* came into existence. *Shakti* is manifested itself into two components of the nature viz. (i) The *Sookshma Prakriti* or the extra sensory, super ethereal component propagating *Pran*, life force which makes the organic matter 'live', 'grow', 'feel' and 'experience' a sentiment response to external stimulants; elements of wisdom; and various known and unknown forms of energy, atomic, gravitational, radiational, physical, chemical, biological, electrical, magnetic energy etc. (ii) The *Sthool Prakriti* or the visible and other component of the nature, governing the physical and chemical attributes of inorganic and organic substances, (including all biological beings. The pairs of male and female deities in the Indian temples, represent various sub components of *Sookshma*, *Sthool Prakriti*. *Gayatri* is another name of *Shakti* (power).

### **Gayatri Jayanti**

It is commemoration of appearance of wisdom of *Gayatri* in this world. It is celebrated on tenth lunar day *Tithi* of bright half, *Shukla Paksha* in

the month of *Jyeshtha*, the third month of the ancient Indian lunar calendar.

### ***Gayatri Mahamantra***

The *Mantra* used by the *Sadhak*, for invocation of *Gayatri*. The composition of *Mantra* has been made in such a way, that during its enunciation, certain specific nerve centres of the body are stimulated. It produces transmissions of symphony of extra sensory music, which after travelling throughout the universe, returns to the *Sadhak*, strengthened with identical elements of the omnipresent *Gayatri* power. With the help of these super natural powers, the *Sadhak* begins to surmount all worldly obstacles and begins to achieve successes and affluence in life.

### ***Guru Deeksha***

Same as *Deeksha*.

***Gurukul*** (*GOO-ROO-KOOL*; g as in Gain and oo as U in put)

Ancient Indian residential school which all children of the society had to attend irrespective of their social status. In *Gurukuls*, they were given education and training in all aspects of life, including religious doctrines.

### ***Guru-Poornima***

The full moon day of 4th month of ancient Indian lunar calendar *Ashadh*. *Gurupoornima* is commemorated each year to make a total surrender to high ideas—i.e. to have a total and unshakable faith and conviction in moral values and high



ideals. Inculcation of these attributes transforms a man from a non entity to a superman.

**Havan** (Ha as in *HU* in Hut and *VAN* as won)

Same as *agnihotra*.

**Havan Kund** (u as in PUT)

A receptacle, made of metal or earth for performing *Havan*.

**Jap (JUP)**

Uninterrupted slow chanting of *Mantras* for specific period and number.

**Karan Shareer** (KAA-RUN SH-REER)

Mental and causal body controlling empathy, theosophy.

**Kamdhenu** (KAAM-DHENU; u as in Put)

A cow in *Swarga* (heaven) which fulfills all wishes, a symbolic representation of *Gayatri*.

**Kalash** (K-A-LUSH)

Spherical vessel, filled with water, used during *Sadhana*, symbolic of creative forces of divinity, engaged in maintenance of peace and protection of virtues.

**Kalmash** (K-AL-MUSH)

Evil or immoral thoughts; evil habits.

**Kalpavriksha** (K-ALP-VRI-KSH)

A tree in *Swarga* heaven beneath which all wishes are fulfilled. A symbolic representation of *Gayatri*.

**Kavach-Keelan** (K-A-VACH; KEE-LUN)

Mandatory *Mantras* at the beginning of *Durga Shaptashati*.

## ***Kchatriya* (KCH-A-TRIYA)**

In ancient Indian classification of society, a class of *Kchatriyas* was created for administrators and warriors.

## ***Mala* (MAA-LAA)**

A rosary of 108 beads, is used as a counter for number of *Japs*,

## ***Manan* (MUN-NUN)**

Contemplation, introspection.

## ***Mantra* (MUN-TRA; U as in TRUCK)**

A scientifically composed verse, in Sanskrit language with specific intonations for invocation of divine powers.

## ***Matrikas* (MAA-TRI-KAAS)**

Powers of *Gayatri*. The *Sadhak* visualises *Gayatri* as his mother.

## ***Mukh, Tantrik* (M-U-KH; TAAN-TRIK)**

A specialised form of *Yagya*, at times performed for worldly motives.

## ***Naivedya* (*Prasad*) (N-AI-VEDYA; PR-A-SAAD)**

Sweets obliterated to the deity. A reminder to imbibe congeniality, sweetness in all aspect of life and spread happiness all around.

## ***Nirakar* (NI-RAA-KAAR)**

Without shape or form.

## ***Omkar***

O-O-M from deep down the larynx resonating like sounding of a large bell. A primordial name of Almighty God, an acoustic representation of God

same as *Amen*; *Ameen* of Islam. *Om* is used as a prefix or suffix to all *Mantras*, as a mark of respect.

### ***Panchopchar* (PUNCH-OP-CHAAR)**

The five mandatory rituals preceding *Sadhana* are:

(i) Purification of body with consecrated water.

(ii) *Achman*. (See *achman*)

(iii) By touching *Shikha* (see *shikha*), with consecrated water invoking support of divine powers, seeking support for control of wisdom over thoughts and deliberations.

(iv) Through a special procedure of inhalation and exhalation, augmentation of *Pran*, life force and expulsion of wickedness.

(v) With the help of consecrated water, purification of nerve centres, controlling speech, respiration, audition, vision and locomotion.

### ***Paraprakriti* (P-A-RAA-PR-A-RITI)**

Extra sensory elements of the nature, especially psycho kinetics, precognition etc., fall in this domain.

### ***Parva* (P-A-R-VA; va as in work)**

Days of socio-religious celebrations e.g. *Vasant Panchami*.

### ***Poornahuti* (POORN-AA-HUTI; U as in put)**

The last of the series of oblations in an *Agnihotra*. A pledge before Almighty, symbolised in the flame of *Havan*, to take up only the 'just cause' and work persistently for its completion.

**Prasad** (PR-A-SAAD)

See *Naivedya*.

**Purushcharan** (PU-RUSH-CHU-RUN; first U as in PUI)

The highest level of *Sadhna* is to seek support of Almighty for some specific objective. Associated with chanting of *Mantra*, in a fixed number and time frame associated with observance of strict prescribed discipline.

**Riddhi** (RID-DHI)

Invisible achievements by the grace of God such as social recognition, divine help in need, contentment etc.

**Rishi** (RI-SHI)

Highly religious saints and research scholars of ancient India.

**Rishika** (RI-SHI-KAA)

Women saints and research scholars of ancient India.

**Sadgyan** (as SUD-GYAAN)

Sound spiritual wisdom.

**Sadhak** (SAA-DHUK)

One engaged in *Sadhna*, higher spiritual pursuits.

**Sadhana** (SAA-DHA-NAA)

Explicitly prescribed procedure, in the ancient Indian scriptures for systematic harnessing of inherent dormant powers within the human soul *Karan* and *Sthool Shareers*, for acquiring control over the three fundamental elements of unhapp-

iness viz. ignorance, infirmity, lack of power and want.

**Sandhya Vandan** (SUN-DHYA; VUN-DUN)

Performance of *Sadhna* at the dusk time.

**Sakar** (Pronounce as SAA-KAAR)

Having a shape or form.

**Sanyam** (Pronounce as SEIN-YUM)

Self-restrain, conservation and proper utilisation of physical and mental energy, resource and time.

**Sati Shambhavi** (Pronounce as S-A-TEE; SHAAMBHAVEE)

The 'motive force' component of *Shakti*, *Sankalp Shakti*, governing inter transformation of elements in the universe. Symbolised as a female deity, a manifestation of *Gayatri*.

**Shikha** (SHI-KHAA)

The tuft of hair knotted on the back of the cranium. This part of the hair, on the head is known to be sensitive to extra sensory inspirations from space. Besides, *Shikha* being situated on top of the head is also symbolic of keeping flag of ancient Indian culture high. *Shikha* constantly reminds one of the pledge, taken for keeping control on mind, thoughts and deliberations towards righteous actions.

**Siddhi** (SID-DHI)

Visible physical gains acquired by the grace of God.

## **Sookchm**

Extra sensory. Not perceivable by human sense.

## **Sootak (SOO-TUK)**

Periods of impurity or defilement, caused by births and deaths in the family.

## **Sthool Shareer**

Physical body.

## **Suryarghidan (SOORYA-ARGH-DAAN)**

Oblation of consecrated water, poured in a continuous stream, facing the sun. Here, sun symbolises Almighty and the stream of water, human life. It is a pledge made to God, that just as the water evaporates and distributes all over the atmosphere, returning later to sustain life, the *Sadhak* seeks help of the divinity in distributing his inherent capabilities and worldly resources amongst the masses.

## **Tamogun (TUMO-GUN; Gu as GOO in GOOD)**

The attributes of *Shakti* related to existence of atoms in inanimate objects. These attributes are responsible for human degradation.

## **Tantra Shastra or Tantrik Mantra (TUN-TR; SHAAS-TRA)**

The science of mastering special super natural powers of the nature, for creation, transformation and destruction without the help of man made objects. The practice is difficult and hazardous. Hence it is not recommended.

**Tantrik** (TAAN-TRIK)

One who practises *Tantra Shastra*

**Tap** (TUP)

Devout austerity. Making the mind and body accustomed to hardships, through self restraint and deprivation of physical comforts. An essential ingredient of *Sadhana*.

**Tapascharya** (T-A-PUS-CHER-YAA)

The routine of *Tap*.

**Tilak Chhap** (TI-LWK-CHHAAP)

Vermilion or sandalwood paste applied on the forehead, in a particular pattern. Used to identify various religious sects during the medieval period.

**Titiksha** (TI-TIK-CHHAA)

Endurance, patience. These are the main ingredients of *Tapascharya*

**Trikaal Sandhya**

Performance of *Sadhana* three times a day. During the day, the periods recommended are at the time of sunrise and sunset, while in the noon, mid day is suggested for *Sadhana*.

**Upasana** (U-PAAS-NAA; U as in PUT)

To sit in proximity of God i.e. in a form of prayer or worship for imbibition of divine virtues.

**Vasant Panchami** (VUSUNT PUNCHMI)

The fifth lunar day of bright half of the eleventh month (*Magh*) of ancient Indian lunar calendar is celebrated as the social festival of *Vasant Panchami*. This day heralds the change in weather to spring when multicoloured flowers appear on the trees and plants, yellow flowers of

mustard appear all around, the mango trees, in India, begin to spread fragrance of buds and Indian cuckoos begin to sing. The advent of spring affects all the biological systems, including human beings. The influence is not only on the physical exterior but also on the mental state, which on this occasion, becomes fully equipped for future planning. In India, this occasion is considered most suitable for beginning a new project. This is the day which is celebrated as spiritual birthday of the author.

### **Vashistha (VU-SHIS-THA)**

A *Rishi* who has performed fifteen million *Japs* of *Mantra*. In ancient times, only a *Vashistha* was considered worthy of appointment as *Guru* of the royal family.

### **Vaishnavi (VEI-SH-NA-VEE)**

The motive force and component of *Shakti*, *Sankalp Shakti*, governing preservation of elements in the universe. Symbolised as a female deity, manifestation of *Gayatri*.

### **Ved Mantra**

A *Mantra* from *Vedas*, the primary four doctrines revealed by the Creator. *Vedas* are the most ancient creations.

### **Visarjan (VI-SUR-JAN)**

Disposal or taking leave of the deity, by uttering a specific 'Mantra'

### **Vishwamitra (VI-SHUA-MITR)**

Literally, a friend of humanity. *Rishi Vishwamitra* made science of *Gayatri Sadhana*, accessible to the common man.



## **Vyahruti**

Components of *Gayatri Mantra*. Here, it is the trinity of attributes of *Gayatri* viz. *Bhoo*, the giver of *Pran*, life force, *Bhuvah*, eliminator of unhappiness and *Swah*, the giver of happiness.

**Yagya** (Y-A-GYA; G AS IN GAIN)

Same as *Agnihotra* or *Havan*.

**Yagyopaveet** (V-A-GYOP-VEET)

A thin garland of threads, worn across the body, on the left shoulder, by the *Sadhak*. It is a symbolic representation, idol of *Gayatri*. The objective of wearing it near the heart is to consistently keep in mind the doctrines of *Gayatri*. The three strands of *Yagyopaveet* represent the three verses of *Gayatri Mantra*. Nine threads are representative of the nine words of *Gayatri Mantra* comprising 24 letters. Three knots indicate three *Vyahrutis* and the principal knot, the *Pran*, life force.

**Yug Nirman** (YUG-NIR-MAAN; G as in GAIN, U as in PUT)

Establishment of a new world order by sentimental reformation of humanity.

**Yajurveda** (Y-A-JUR-VED; V as in Put)

One of the four *Vedas*, the most ancient doctrines of the world, manifested by the grace of God, for human welfare. It broadly encompasses all attributes, related to powers, industry, work, courage, bravery, defence, offence, leadership, fame, victory, status and honour.



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# ***Vedmurti Taponistha***

## ***Pandit Shriram Sharma Acharya***

### **A Brief Introduction**

Born in a village, *Anwalkheda* near *Agra* in 1911, took unusual interest in spiritual devotion and social service right from childhood. *Pandit Madan Mohan Malviya* solemnised *Yagyopaveet*, sacred thread ceremony and initiated in *Gayatri Mantra*, sacred *vedic* hymn.

At the age of fifteen, his *Guru*, initiator, a great saint of the Himalayas appeared in his vision during worship in astral form. At his instance, performed twenty four *Gayatri Mahapuru-shcharan*, a daily routine of spiritual worship which has to be completed within a fixed time of twenty four lac each; visited the Himalayas four times for higher spiritual attainment, took active part in freedom movement.

Visited *Shri Aurobindo Ashram*, *Maharshi Raman Ashram*, *Shantiniketan*, lived with *Mahatma Gandhi* in *Sabarmati Ashram*. Was sentenced to jail thrice. Lived in jail with *Pandit Madan Mohan Malviya*, *Smt. Swarooparani Nehru*, Mother of *Pandit Jawaharlal Nehru*, *Rafi Ahmad Kidwai*, *Dr. Kesker*, etc. Fellow prisoners nicknamed him as *Matta* on account of his

dedication, devotion. Freedom fighter pension granted by the Government gracefully declined. Government, later, deputed its representative officer who presented a *Tamra Pattra*, copper plate for documentation and honoured him for service as a freedom fighter.

Formulated and materialised *Yug Nirman Yojna*, a programme for the resurgence of the individual, family, society and the men at large. Established *Gayatri Parivar*, fraternity, an organisation of devoted, cultured people which has now a membership of about thirty lac people. *Akhand Jyoti* magazine, without any advertisement is being published for the last 74 years. Alongwith its allied magazines, it is being subscribed by more than ten lac persons.

Helped and obliged innumerable persons in getting rid of worldly difficulties, pain and sufferings and advancing them on moral, righteous, spiritual path. *Shantikunj Ashram* has been developed as *Gangotri*, the source of holy river *Ganga*, of new era, where more than ten million devotees from India and abroad have been initiated in specific spiritual practice during the transitional, *Yug Sandhi* period.

Developed spirituality as a science and art of living. Established *Brahmavarchas Research*



Institute, Haridwar for co-ordination of science with spirituality. Thousands of books have been written and published on spiritual training, family welfare, social resuscitation, moral education and various other aspects of life. Translated and published all the four *Vedas*, 108 *Upnishads*, 20 *Smritis*, 6 *Darshans*, important *Purans* to make them easily comprehensible and available.

Besides *Gayatri Tapobhumi*, Mathura, *Shanti-kunj* and *Brahmavarchas* Research Institute, Haridwar, more than three thousand centres have been established for spiritual awakening.

Generated mighty power by *Sookshmikaran Sadhana*, high level spiritual process for transforming the physical form into an astral one, and ultimately abandoned physical body on *Gayatri Jayanti*, 2nd June 1990, in pursuance of the commandment of *Mahakal*, Almighty God, to accelerate the process of reviving the Golden Age, in the twenty first century, by his astral and causal body.

The divine mother, *Mata Bhagwatidevi Sharma*, his life long partner, who lived with him like one soul in two physical bodies, joined him in 1994.



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